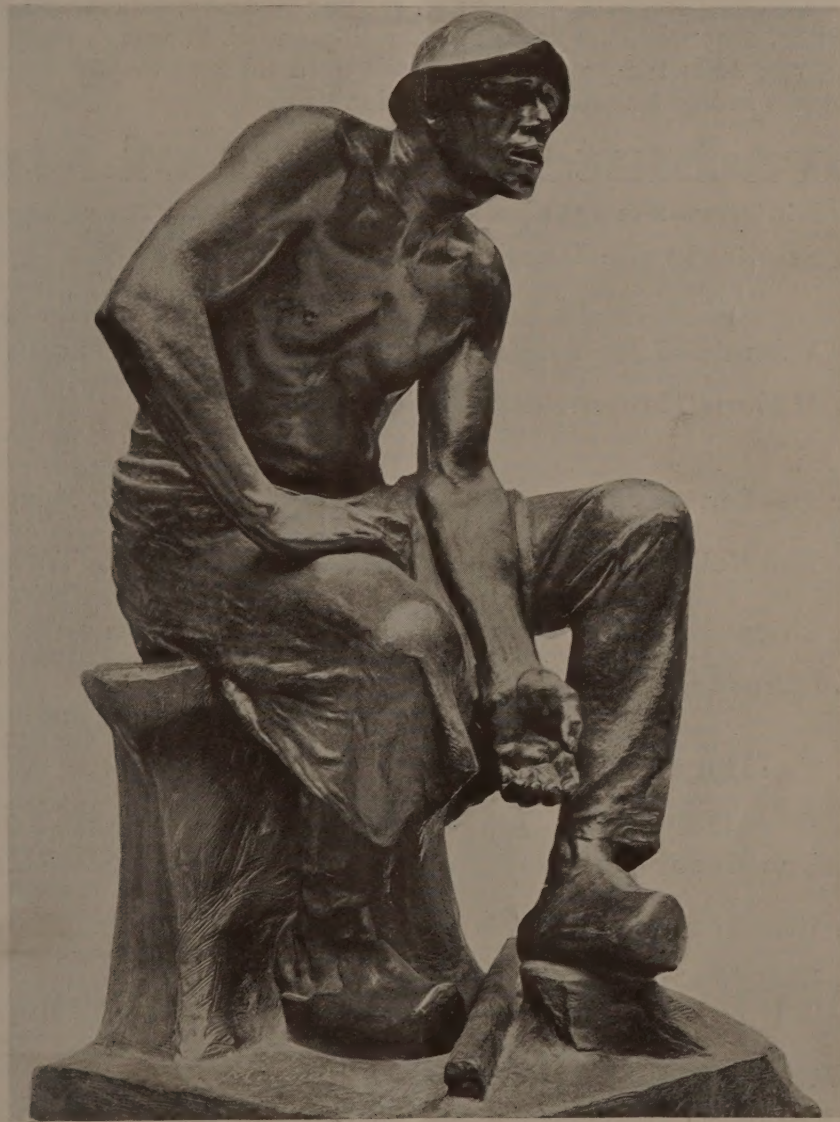


The EXPOSITOR

The Minister's Trade Journal



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C. Meunier.

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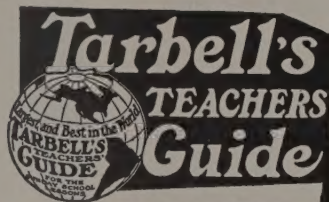
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HOMILETICS—METHODS OF CHURCH WORK

CHURCH MANAGEMENT

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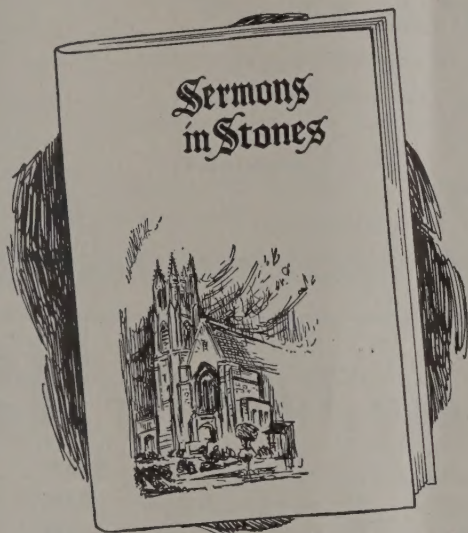
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The Expositor

The Journal of Parish Methods

The Ideal Minister

THE HON. FREDERICK A. HENRY, Esq.

(Continued from the August Expositor, page 1030.)

TO some thinkers the nature of God seems so inscrutable and that of righteousness so pragmatical that, to reach a true definition and actual realization of the good life, one must perforce regard the former factor as negligible, and must approach the latter by thoroughly rationalizing the place of man in nature and society, with a rigorous application of the scientific method to the regulation of his relations with both. To regard the individual man not as an end in himself but, like the ant or the bee, as a mere unit of the social structure, functioning only for the benefit or survival of the group or the race, affords to such minds an attractive view of human values and human destiny. To others, on the contrary, all this seems to mean the destruction of every nuance of the spirit that gives to life its meaning and its worth.

There is indeed today a marked, though not wholly conscious, tendency, which must, however, be reckoned with as if it were purposive, to array in quite needless opposition the concepts of altruism and individualism, of pragmatism and religious mysticism. That these are spurious antinomies, Christianity bears memorial witness, and stands as the living affirmation, not merely of the compatibility of the concepts thus

opposed, but of their inseparable union in the unique sarco-psychic constitution of the human species.

For the Christian ministry to drift away from every form of mystical Christology into a mere ethical Jesus-cult is of course to ignore His asserted sovereignty, and implicitly to disavow His authority in the hearts of men. Does it not also go far to explain the Church's apparently waning power over them? To the followers of Christ, human altruism finds not only its ample religious warrant, but its only adequate guaranty, from and through its yokefellowship with worship in the faith and practice of his Church, and through the recognition of the infinite worth of every human being, not less as an end than as an instrument for the salvation of the race.

Not to weary you unpardonably with one layman's views on a subject, concerning which complete concord can hardly be expected, let the citation of a single human example illustrate to you what seems to a lawyer an ideal embodiment of liberalism in character and leadership. I do not know the church connection of Mr. Justice Holmes, nor for this purpose does it matter. In his own social philosophy he leans less to the left than has commonly been supposed. Though he and Mr. Justice Brandeis, as colleagues on the bench of the

Supreme Court of the United States, have so often concurred in dissent from judgments of the Court, their concord is reached by different routes. The latter is by native bent of mind a great and wise radical, who instinctively reaches, as far as the leash of the law will permit, toward the left horn of every legal dilemma. The former is a moderate conservative, deliberately devoted to that philosophy of constitutional construction that, in every really debatable case, is inclined to presume the existence of authority in Congress or the State legislature to enact any certain statute the validity of which is questioned; and that such power is not withheld or forbidden by anything less than express provision, or imperative implication, of the constitutional limitation which is invoked to invalidate it. And this philosophy of the law he indulged even when the particular statute in question seemed to him to be vain or even pernicious.

The two men are great friends; but Holmes could sometimes rally his associate, as when he exclaimed, "I'm afraid Brandeis has the crusading spirit. He talks like one of those upward-and-onward fellows." Back in the time of Mr. Justice Harlan, that inveterate individualist and learned judge, he said, "I do not venture to hope that Harlan and I will ever agree in an opinion, but he has a place in my heart. He is the last of the tobacco-spittin' judges." Of his own position he declared:

I believe that the wholesale regeneration which so many seem to expect can not be effected appreciably by tinkering with the institution of property, but only by taking in hand life, and trying to build a new race. That would

be my starting point for an ideal for the law. The notion that with socialized property we should have women free and a piano for everybody seems to me to be an empty humbug.

I hope the ministry may never be less liberal-minded than Mr. Justice Holmes. *But irrespective of men's bent, it is sometimes good for a pulp hobby-rider to be thrown. And if he is then as good a sport as the Prince of Wales, his Congregation may laugh and love him still.* But, unlike the Prince, he should not persist; for with the proper discharge of all the functions of the minister, his time and energy will be fully engrossed. For their *adequate* discharge, it must be confessed that in general he has been grievously underpaid. Is he underpaid for what he actually does? In many cases, yes; but on the average one may doubt.

Compare the four leading professions — the ministry, medicine, the law, and teaching. Of these, the busiest successful physician is usually the hardest worked, and also the most strictly held to attentiveness and skill. Among medical men the range of ability is wide, perhaps wider than the range of annual income; though the two are, in general and with some notable exceptions, reasonably commensurate. Aside from beginning the starvelings are mainly incompetent or unworthy; though many quacks grow rich.

In these four professions the noisiest hardest workers will as a rule be found in the class of busy successful lawyers. They, too, work under close scrutiny, as well as at engrossing tasks and under hard nervous strain while they are held to a responsibility not much less exacting than that

which a physician is subjected. Their range of ability is not inferior to that of medical men, and the same is probably true of their range of income. Whether the average of ability and income is higher in law or in medicine, is quite uncertain.

The teaching profession is more nearly comparable with the ministry than either is with the others—comparable, that is to say, in arduousness and emolument. Both have their times of strain; but a member of either has more free time at his own disposal, and also greater immunity from unavoidable professional engagements, both routine and emergency, than either doctor or lawyer. This is more fully true of ministers than of teachers; for the latter, though enjoying each year many short and some long periods of leisure, have their duties often closely prescribed, with an overseer to check their performance; whereas a minister, for the most part, lays out his own work. But to offset this, the latter's work is more various and irregular, and his tenure and stipend are in general less secure. Both are compensated by salary, commonly derived through taxes or donations from a composite constituency, rather than by fees from the individuals they serve. In each the average annual income is lower, if less fluctuating, and the range is certainly narrower, than in the other two professions; though in any of them there are not a few besides beginners that hardly win a livelihood, as well as a few that are richly paid.

In all four callings the scale and range of honor and dignity are quite comparable; though in none of them is either income or fame always or nicely proportioned to individual merit. The fact that more lawyers

than members of other professions are conspicuous in public office need not, as such service is commonly appraised, appreciably vary this opinion.

As teachers and ministers work under a slower and looser, if in the end a hardly less inexorable surveillance, than doctors and lawyers, so they have not the same incentive of increased material reward as the immediate result of harder and more successful work. Of course the discharge of a physician by one dissatisfied patient, or of an attorney by a single discontented client, is far less disastrous to either practitioner than is the teacher's or minister's loss of a salaried position wherein his services become unacceptable. Of these two, the former has won a greater measure of security in this behalf; while the latter, perhaps to his credit, voices less concern about it. With a more or less fatalistic attitude toward the conventional insecurity of their tenure and with human nature being what it is, ministers as a rule (to which, however, there are many laudable exceptions) do not appear to work much harder than they have to, except, perhaps, in pursuit of some special interest; and, while conscientious in the discharge of their routine duties, they seldom go far beyond them.

Those of ability who, breaking through the shell of inertia, overcome this almost universal human tendency, seldom fail of their fruitage of lives transformed, no less than their guerdon of temporal rewards. So there are those who get high pay and earn it. Some indeed merit but do not get it. A few charlatans, as in other professions, receive large remuneration without deserving it, in-

cluding certain very rich and famous professional evangelists. But taking the ministry as a whole, greater rewards will hardly come except through increased effort and success.

Supererogation, an old-fashioned virtue, once esteemed such by clergy and laity alike, but now, alas, too often deemed a fault, furnishes the theme of the shortest and least heeded parable in the gospels, Luke xvii, 7-10, concluding with the words, "We are unprofitable servants; we have done that which was our duty to do." Doing more than we have to do is a virtue that both pew and pulpit will need more largely to cultivate before the churches generally can recover from their present languishment.

How shall we diagnose the ailment of the Church? Is it the institution,

or religion itself, that has fallen in decline? Times have changed. Has there been corresponding change in clerical practice? Have traditional methods survived beyond their usefulness? Has any been unwisely prematurely discarded? Which, if any, of the eight functions of the ministry has been neglected or perverted? Will a proper discharge of any of them renew the strength of the local church? Shall the parson consult an efficiency engineer? Or a business counselor? Or a psycho-analyst? Any of them might be of some assistance, but this is more properly a case for self-help. Let me, in conclusion, illustrate the soundness of this suggestion by telling briefly the story of a successful pastorate, as I observed it through twenty years and more, in the next issue of the *Expositor*.

Religious Drama and Pageantry

MARCUS L. BACH

SYMPHONY

Characters

THE MAN
THE PRESENCE
AN INTRUDER

Scene

The Man is seated at a small table, his aging and lusterless features touched by the reverting glow of an oil lamp close at hand. About him are manuscripts and copies, such as one would find in a music composers study, and upon the table a stylus and ink-well are to be seen.

On a piano at his left, just at the edge of the circle of light, are found musical scores and compositions.

Some distance at right of The Man, almost indistinguishable because she is adorned in gray, stands The Presence. She is tall, silent, stoical. When she moves it is with a stolid gracefulness and when she speaks her voice is gentle and prepossessed.

The scene is marked by profundity

and quiet grace. The strains of "adagio" or "andante religioso" should prelude the rise of the curtain and the drama should convey an atmosphere once profound and pastoral.

THE PRESENCE. (*Advancing a step.*) Are you still writing?

THE MAN. (*Without looking in direction.*) Yes.

THE PRESENCE. Why have you turned the lamp so low? Its light scarcely lumines more than your manuscript.

THE MAN. (*Still gazing into the distance.*) I have not touched the lamp. Its light has dimmed of its own accord.

THE PRESENCE. (*Quietly.*) You are nearing the end of your symphony.

THE MAN. Yes. How did you know?

THE PRESENCE. By the narrowing glow of the lamp.

THE MAN. I do not understand.

THE PRESENCE. There is something significant, something confidential in the circle of light in which you sit. It is

though the lamp wished to hold your thoughts in the smallest possible confine — jealously — converging them into the climax upon which you work.

THE MAN. (*Thoughtfully.*) A few more chords, a few more measures and it will be complete. Come closer to me that I may touch your hand. It is always an inspiration to touch your hand.

THE PRESENCE. And an inspiration for me to touch your own, my master.

THE MAN. Why do you say, "my master?" All that I have written I have learned from you. Look at these sheaves, these pages, ream after ream . . . Some mass of dissonance while others are symphonizing and consonant like a voluntary of the gods. You have inspired them and have led my faltering and across each silent stave. And yet —

THE PRESENCE. Yet?

THE MAN. And yet you call me master.

THE PRESENCE. Yes — master.

THE MAN. (*With a touch of passion.*) I am no master unto you. I am a slave. You bade me undertake this symphony. You laid the pages here before me, you put the stylus into my hand, and marked the scale from which I was to draw my harmonies. All I have written has been my soul's euphony with your own.

THE PRESENCE. Think not on it. I have reflected that which you have first designed, desired, and created. It is as though you were to say unto the lamp, "How kind of you to give me of your light!" What would the lamp reply? It could confess that you first lighted it and without you it could not send one ray gleam across your page.

THE MAN. (*Thoughtfully.*) A few more chords, a few more measures and it will be complete. I give this last the motif of nocturne.

THE PRESENCE. Why do you hesitate?

THE MAN. Come place your hand upon mine.

THE PRESENCE. (*Advancing.*) You seem distressed.

THE MAN. (*Quietly.*) No.

THE PRESENCE. (*Placing her hand over his.*) There.

THE MAN. How it throbs! How warm is!

THE PRESENCE. That is because your

own is warm. Your hand no longer trembles as it did.

THE MAN. No! (*He laughs softly.*) No, it does not tremble now.

THE PRESENCE. Why do you laugh? You are happy?

THE MAN. (*With devotion.*) Yes, very happy at this moment. I had come to a place in my composition where I could no longer sense its temperament. At the point of climax I was helpless — as helpless as I had been confident in former sequences.

THE PRESENCE. Men often kindle greater fires than they can put out.

THE MAN. But now I do no longer fear or hesitate. I shall complete, at length, what is begun.

THE PRESENCE. Your confidence is your reward.

THE MAN. I may be confident indeed, because I feel your hand on mine. You who have brought me to this height will also lead me to the summit where I may lose myself within a blazing sun — a rhapsody.

THE PRESENCE. But first to put the end unto your symphony.

THE MAN. (*Moving determinately in his chair.*) Yes, that is my present wish.

THE PRESENCE. (*Putting the stylus into his hand.*) Here is the stylus.

THE MAN. I let it rest upon the page.

THE PRESENCE. (*Gently.*) Now — write.

THE MAN. But you must guide my hand as you have always guided it.

THE PRESENCE. That is my hope.

THE MAN. (*After a moment.*) I feel no movement, there is no flash of inspiration!

THE PRESENCE. (*Quickly.*) What? Does not an impulse stir your hand?

THE MAN. None! Never before has this stylus felt so leaden to my touch!

THE PRESENCE. (*With concern.*) I do not understand.

THE MAN. What is this feeling that hangs over me? Is there no longer guidance in your hand?

THE PRESENCE. I do not know! Your hand seems cold beneath my own!

THE MAN. (*Suddenly.*) Is this trickery?

THE PRESENCE. No! No!

THE MAN. (*Looking up at her, their eyes meet.*) Why do you look at me accusingly?

THE PRESENCE. I did not know I —

THE MAN. (*Terrified.*) What has come over you? Your eyes are strange, your hand seems to release its clasp on mine!

THE PRESENCE. I —

THE MAN. Why have you brought all my desire to this climax now to withdraw and leave me powerless?

THE PRESENCE. Do not accuse me after I have given you these years of inspiration and recital!

THE MAN. (*Sharply.*) I have no other longing save to finish this great symphony.

THE PRESENCE. And yet have I brought you to this point.

THE MAN. Of what significance is all your genius if it cannot finish what it has begun?

THE PRESENCE. (*With protest.*) Do not assail me!

THE MAN. Why not, when I can claim no friend save my own restlessness? (*He rises threateningly.*)

THE PRESENCE. (*Terrified.*) Do not assail me! Remember who I am!

THE MAN. (*Desperately.*) Ah, yes, I do remember who you are! I've called you Life! Life!

THE PRESENCE. Yes, I am your Life!

THE MAN. (*Fiercely.*) And you would take me to the pinnacle, surround me with the strains of my own symphony only to taunt, to mock, to craze me with an empty zeal for finishing what is begun!

THE PRESENCE. (*Slowly, turning from him.*) No.

THE MAN. (*As before, swinging her about by the shoulders.*) Yes! (*Then calmer.*) And now I suffer at the last! With a few chords to mark upon the page I find my mind dull as the grave, the stylus as a giant tree long rooted in its hill!

THE PRESENCE. (*Slowly.*) I've been companion to you on this worldly pilgrimage, and from my hand your own took strength to write its measures day by day —

THE MAN. (*Angrily.*) Of what use is a melody unless it be complete? Who seeks to write a symphony in which the end must be a mystery to himself? Would you leave me, the author, the composer, in the darkness at its close?

THE PRESENCE. (*Evenly.*) Man, I have taken you as far as now I dare. Forgive me if I must leave the melody undone.

THE MAN. (*Suddenly, turning unsuccessfully on the lamp.*) Light! Light! The lamp itself stares me to scorn! You call me master! Ah, you have mocked me, mocked me! (*He advances threateningly.*)

THE PRESENCE. (*Softly.*) Man.

THE MAN. (*He stops, looks at her earnestly and becomes resigned.*) Yes, Life?

THE PRESENCE. You would not wou me at the last nor follow in the way of those humanities who rid themselves of me too soon or cling to me beyond appointed time. Have you not learned but begin, I never end a plan or thing. I never bring a symphony of life unto its close.

THE MAN. I do not understand.

THE PRESENCE. Men say I am a man through which they cannot see the journey's end, a sheaf of withered grain. I have been called, a dream from which man wakes into reality.

THE MAN. I only know that you bade me to write and to create, to dream and undertake this symphony. Now abandon what was soon to be articulated.

THE PRESENCE. Man will not understand. It is my mission only to begin not to complete. Yet do I light men's way that they will learn of me.

THE MAN. (*Irritated at his inability to understand.*) Riddles! Riddles and mockery! I have a symphony which waits for your master's finishing! (*Pleadingly.*) Conclude the stylus for me only once!

THE PRESENCE. I hear a voice that calls to me. (*She retreats a step.*)

THE MAN. Why do you draw away?

THE PRESENCE. Have you not heard that Life is slave to Him who gives life?

THE MAN. You must not leave me!

THE PRESENCE. A voice bids me withdraw.

THE MAN. (*Fearfully.*) No!

THE PRESENCE. Man! Why would you restrain me when I am no longer able to so much as move your hand or make one silent chord?

THE MAN. I am disconsolate! My head

(Continued on page 1084)

EDITORIAL

Having Eyes

HE sat there in the darkened room with his chin presumably resting in the little metal cup and his eyes permitted only that vision granted by the brass tubes adjusted and set before them. On the wall across the room heavy black lines radiating and crossed by a series of circles made a pattern much after the appearance of the freshly woven web of the spider.

The examiner spoke. "I shall move this little red light in from the side. Tell me to stop as soon as you see it." Where he was told to stop he marked a tiny cross on the web. From above and below, and obliquely he slowly moved the little red light toward the center of the web and indicated the place where it was first seen, each time, with a cross.


Lights were then turned on and the various crosses on the web were connected by a continuous line shaped like a kidney bean, lying laterally.

Then I was placed behind the instrument and my chin firmly set in the metal cup warmed by the chin of my friend and the little red light was slowly moved into the center of the web as before. As soon as my vision located the light I would order, "Stop." A cross would be made. Eventually my visual range, like that of the friend was outlined.

"Both fields of vision," started the Examiner, "are normal. Anything within these light blue lines are normal visions. And yet how different the two ranges or fields are. The one is roughly ovate laterally. The other rather similar but lying between the horizontal and the perpendicular. Both are normal visions, yet they are quite dissimilar."

So it is, my friend, with our spiritual vision, our moral vision, our denominational vision, our every vision. Never have I been in greater despair of that earnest soul who would have me see all things through his particular set of eyes, than when I had this fact most forcefully brought to my attention, recently. Two sets of eyes, of identical purpose, both of normal field of vision, both looking at the identical "web" are diversified in ability to see, have different fields of vision.

What an asinine endeavor it would have been on my part were I to have belabored, with more or less animation, this friend and urged with all my known ability, the error of his vision and the dire necessity for his seeing just what I saw for no greater reason than that we were both looking upon the same chart.

Forget not for a moment that the eye of the heart and soul, like the eye of the body plays no small part in the making of a man and sees in everything it contemplates only "what it brought with it the means of seeing." 

The Rule of the Exception

AS I recall, I was trying to adjust myself to a new program and a new surrounding. I was experiencing no little difficulty along that line, particularly upon the morning in mind, for I had just come, somewhat agitated,

from the chapel where the now sainted Doctor had delivered a heated tirad against one of his several outstanding pet aversions.

For years "Prexy" had known, more or less intimately, my father, as true a father as a lad ever had. I could not divorce my thoughts from this of recurring fact as the Doctor became more and more animated in his uncurbed attack upon what he considered a venial sin, but which countless others, including father, looked upon at the very worst as a foolish if harmless practice.

Thoughts, unkind, unhappy thoughts flashed into my mind in unending succession and unusual rapidity and clarity. The benediction having been pronounced I walked, dazed, from the chapel for I had found myself applying in particular to father, those sharp, caustic charges the good Doctor had so vehemently cast upon the doorstep of all those who did not feel in all things as did he, himself.

Thoroughly exercised, I made my way to the president's office where shortly he put in his appearance. He pushed open the door to his inner study and I heard a distant, softly modulated voice saying, "Now what can I do for you, Ramsey?"

I allowed my feelings to pour forth, just as he had in his Chapel talk of the morning and ended up by suggesting that because of his personal knowledge of the character and habits of my father, he could be sincere and true to neither himself nor the student body in the presentation of such all-inclusive and hearty denunciation as was his.

The Doctor smiled, patted me on the back and said, "My boy, suppose we just get down on our knees for a moment and thank God for such exceptions to the rule, as you and I know your father to be."

So I have gone through the years thanking God, not only for that exception to the rule but for countless exceptions to countless rules, and I see the vanity of trying to make final and unalterable vocalization on any subject in an attempt to crush all humanity into a little moral or spiritual corral of my own peculiar concept and devisement. The world increases in its delightful intrigue for me in direct proportion to the increase of the branding marks about me.

There are, of course, principles of wide application, applying generally yet I find, as you no doubt find, a stimulation in association with and contemplation of those of other opinions, opinions to which they are as divinely entitled as I am to mine.

Thank God for the exception to the rule, particularly if that rule bears your personal sign and seal. A humanity cast from the same mould, mentally physically, yea spiritually, would be a drear and stupefying fellowship.

Because of one exception, another exception said, "Go ye therefore." Thank Him for both exception.

JmR

Tinkling Symbols

WOLFE owned the town. That is he owned that part not owned by his two brothers. Together their proprietorship was not mean, at least in the sense of being physically small.

There were four supporting pillars in the little town church. G. Wolfe liked to be called one of them, E. Wolfe another, O. Wolfe the third, while the fourth and last was made of possible baser metal, being nothing more than a plaster covered steel I-beam whose support was and was expected to be purely physical. Its service, under the inner corner of the belfry was real, though it was numbered among the lesser lights which "also serve who only stand and wait."

The majority in the governing body of the parish were Wolfes. Therefore a Wolfe vote, on any parish question, was a final vote. Having handled his own accounts with evident efficiency, G. Wolfe, by the Wolfe vote, had for years been holding the parish bag, and personally loaning, at six per cent, that the financially struggling parish might at least pay the interest on its humble notes, some of which were held by the Wolfe brothers.

Not until I had known the unfortunate pastor-loci for some years did he share with me the prize bit of parish administration, he had kept locked within his grieving heart. It was early Spring. The annual meeting of his conference was in the immediate offing. Parish reports were being shaped up to be presented at that meeting. He shared, among others, the report he had to submit on parish benevolences.

"A year ago," he said, "I was able to get my deacons to vote to install the duplex envelope system. I thought that during the year I could change this matter of benevolences, without specifically stressing the matter. Out of our hundred and fifty members I find only four who are giving to both current expenses and benevolences. My wife and I both give as do her crippled father and her mother. Outside of that not a soul gives, not even a Wolfe. But here is what I wanted to show you as a new method of meeting the parish quota on Church Benevolences."

He extended treasurer Wolfe's record book, fingered hurriedly through the familiar pages to stop on one headed Denominational Benevolence Account. Running his finger down the page he stopped on a recent entry and looked up with a sickish smile slightly turning the corners of a sensitive mouth. "What's the answer?" he inquired.

My eye dropped to the entry he indicated. There, to an amazement which lasts to this day, I saw in the church record book of one Deacon G. Wolfe, a line which read, "Borrowed from G. Wolfe, for denominational benevolences — \$50.00."

Fifty dollars! Borrowed! For benevolences! Borrowed from a Deacon and that on an interest bearing note!

"In as much as ye have done it unto one of the least of these" does not indicate the manner in which it *may* be done. "Where thy treasure is, there will thy heart be also" is a bit more specific.

JmR

P. S.

CLIPPED from a western daily: "Morning services will be held at the usual hour of 10:45. Subject for morning sermon, 'The Challenge of the Impossible.' Choir rehearsal will be held Friday evening!"

The PREACHER in his PULPIT

The Sanctity of Labour

THE REV. FRANK O. BROESICKE,
Waterloo, Wisconsin.

"The Lord God took man, and put him into the Garden of Eden, to dress and keep it." Gen. 2:15.

RUNNING water remains clear, sweet and fresh; but stagnation turns it into a noisome puddle. If the air be fanned by the wind it is pure and wholesome; but from being shut up it grows thick and foul. If metals be employed they remain smooth and splendid; but lay them aside in neglect they soon contract rust. If fields are cultivated they will be able to yield, but lying waste and neglected they will soon be overgrown with bushes and thistles. The better the soil is, the ranker weeds they will produce. All nature is upheld in its being, order and shape, by labour and constant agitation. Every creature is incessantly employed in action conformable to its designed end and use. In like manner the preservation and improvement of our faculties depend on their constant exercise. To it the Creator hath annexed the best and most desirable rewards. Success to our undertakings, wealth, honor, wisdom, virtue, salvation; all, as they flow from God's bounty, depend on His blessings, which are conveyed to us through our industry, as the ordinary channel and instrument of attaining them.

All honest labour, no matter in what form or shape, is bound to reap its reward; but to shun labour is

"Put truth in a way to help men to live."

suicidal. It spells ruin of health, of peace, of happiness.

"To fall'n humanity our Father said,
That food and bliss should not be found unsought;
That man should labour for his daily bread;
But not that man should toil and sweat for nought."

— *Elliott: Cornlaw Hymns.*

"Labour is good for a man, bracing his energies for conquest. Without it life is dull, man perceives himself useless: For wearily the body groaneth like a door on rusty hinges."— *Tupper: Proverbial Phil. of Wealth.*

'Tis for such reasons as these, that we educate youth and make them develop to the utmost of their capacity; 'tis for such reasons that God sanctified labour and blessed it with reward; 'tis for such reasons that *"the Lord God took man, put him into the Garden of Eden to dress and keep it." Gen. 2:15.*

THE SANCTITY OF LABOUR

God never conferred a greater temporal boon upon mankind than by ennobling and sanctifying manual labour. The creative act, by which the universe was called into existence was the noblest kind of work ever recorded. God delighted in His work and pronounced it good at its completion. He ceased not until it had assumed the shape of a harmonious achievement. "God saw that it was good." He could not have done so if labour was degrading. Creation is

the first result of labour. Tell me, working man, when God stretched out the heavens like a curtain, when He laid the foundation of the earth, when He made it bring forth fruit and flowers, when He formed man out of the dust of the ground — what are all these but the works of His hands? Herein lies the dignity of your calling. When turning to your work you need only to raise the eyes to heaven there to behold the maker of all things, in the contemplation of whom you will find so noble an ideal that you should glory in your vocation and bless the life of toil. You are great, because God has, by the labour of the creation, dignified all work. And, Scripture adds: "You are labourers together with God." How strange that may seem, yet it is true. God laboured to make the whole creation perfect in design. He endowed his greatest creature, man, with peculiar characteristics, and left him to the task of bringing His work to perfection. God placed the resources in the ground; but it requires the hands of the working man to bring them to the light and turn them to account. Without effort there is no such thing as achievement. God provides the resources and man appropriates them. The artisan, then, is a worker together with God. Therefore, the working man should be proud, for the very materials which he works bear the witness of their origin. If these materials could speak they could say: "far from being of little account, because you are a working man, you fulfill a great calling. The materials you handle day after day were first created by the Almighty and of God. He was the first maker of all things, He wills that you should cooperate with Him, He wills that

having first created it, you may develop the raw material; He wills that, having Himself begun the great work, you may carry it forward." This is the result of the work of God in Creation.

Now let us look at the work of God in Redemption! The Saviour, too, never conferred a greater temporal boon on mankind than by ennobling and sanctifying manual labour, and by rescuing it from the degradation with which it had been branded. Before Christ appeared, manual as well as mechanical work was regarded as servile and degrading to the freeman of pagan Rome, and was, consequently, relegated to slaves. How strange that Christ should have entered the world amid the environments of toil! He is the son of an artisan, and his early years are spent in a mechanic's shop. We hear the sneer that is curling the lips of rebels: "Is not this the carpenter, the son of Mary?" The curse attached to labour is lost and obliterated by the useful life of Christ. Ever since he has pursued his trade as a carpenter, he has lightened the mechanic's tools, and shed a halo around the workshop. If the profession of a general, a jurist, or a statesman is adorned by the example of Washington, Taney, or Burke, how much more is the character of a workman ennobled by the example of Christ!

With us every honest labour is laudable, thanks to the example and teachings of Christ.

That Christ truly sanctified labor is expressed in His own words: "My Father worketh hitherto, and I work." Shortly after that we read: "If any among you would not work, neither shall they eat."

THE LABOURING CLASSES

All work must have an object. All work must have some specific design. There must be those who promote, and those who finance the promotion. There must be vision combined with work. Work without vision is drudgery; vision without work is fanaticism. "The Lord God put man into the Garden of Eden to dress it and keep it." He sanctified labour and called those who laboured "co-labourers." He put the last stamp of nobility upon labour by pledge and promise of reward. There are those who labour with their hands and those who labour with their heads. Each man according to his gifts. It matters little what kind of work we do. The important thing is, to do our work faithfully and honestly. Then only is "The labourer worthy of his hire."

If there is any class of men dear to God it is the labourer; and as they are dear to God they are dear to the Christian Church which champions His cause. The emancipation of labour from the slaveholder was a hard and bloody one and is not yet complete in its victory. The creations of modern industry are indirect results of Christianity. There is nothing of the kind to be found among heathen nations. Before the birth of Christ the progress of industry was impossible, for two reasons: first, because the slave-workman did not care to perfect his work or his trade, since he had nothing to gain by it; the profit went to others. On the other hand, the rich and the learned, who possessed the two elements of vital importance in the perfecting of industrial labour — that is to say, riches and knowledge — would have shunned with horror all idea of manual labor, and thus there could be no

communication between the scholar's study and the workshop of the poor artisan.

No sooner, however, was labour emancipated by Christianity, than this communication took place: the scholar's study was turned into a laboratory, the workshop into a factory: and then science, applied to industry, produced those machines which have increased production more than an hundredfold. I repeat, "Our modern industry is the fruit of the work of Christianity," and what more; we must ever be looking for Jesus Christ in the very heart of our industrial enterprises. We must find Him in the midst of the working classes, we must constrain Him to take up His abode with them, otherwise, what is to happen? Look at modern industry! It displays with legitimate complacency the perfection of its products, and proud beckons men from one end of the world to the other to admire the productions. At what price has been won? How much virtue has cost? How many innocent lives have been sacrificed to procure it? Employers, greedy to the core, have driven men by the million into following of shameless labour-leaders who have poisoned the souls of men. Having no faith of their own they have compelled others to throw to the winds, or trample under foot, the things that wrested them out of the clutches of slavery and made the free men. I do not hurl anathemas at modern industry; but when we consider the working classes, when we plead their cause, how can we avoid pointing out the rocks on which they may make shipwreck? The evil is not in labour itself; nor is it in the organization of labour; the evil

that labour no longer recognizes Christ. In these days the relative attitude toward each other of the great public institutions is too often maintained by moral degradation. This is the reason why the condition of the working class is fast becoming what it was in the days of paganism, when labour was considered equivalent to servitude, and therefore, a dishonor and disgrace to the citizen who was compelled by manual labour to earn his bread.

There is no choice now as there was then. Man must labour that he may live. But now as then it is again considered a curse rather than a boon. The sanctity of labour has been buried. Hence we have to contend with the unrest, dissatisfaction, strikes, rebellion against authority, against the Church, against God. All this falls into the catalogue of sins which exploit the resources and faith of the labourer. There is absolutely no use

to try to settle all labour disputes by the peaceful act of arbitration as long as the devil of unbelief has the best of those who carry on the battle.

If ever there is to be perfect peace and harmony between the labouring classes and the employer, it must come through Christian principles and through the influence of the Church of Christ. The labourer as well as the employer have much to learn. They both must learn to rub elbows at the Church and in the pews. They must learn to pray side by side without malice and without hatred. They must learn to put the Golden rule into practical use and learn to understand it in the simple Anglo Saxon term: "Be square to everybody." Whenever that time arrives there will be harmony between the two camps and peace and happiness will again rule the homes of the labourer as well as the employer.

Building Material (Labor Day)

THE REV. RICHARD BRAUNSTEIN,
Highland Falls, N. Y.

But the greatest of these is love." 1 Corinthians 13:13.

THERE are some eighty elements of which we know, of some very much, of others very little, of all something, that were used in the creation of things as we see and understand them.

A few of these elements or ingredients enter into the making of a tree, while a different combination composes the body of an animal organism. A very slight variation or difference in elemental structure may cause a marked change in the distinctive qualities of two substances.

Some elements, like gold and silver are so useful that they stand alone, uncombined. Still another, carbon, in its highest form, sparkles as a diamond, lustrous radiant, wondrous, beautiful. A stroll through the corridors of a museum will reveal hundreds of uncombined and combined elements spelling all manner of useful and helpful substances. Some of them are the representation of divers mergings while others are solitary evidences of the great universe in which we live.

Whence came these elements? Elements of trees, bushes, shrubs, birds, flowers, grains, beasts, precious metals and priceless stones? Whatever our theory of creation, it must have God as basic principle. The Creator gave

us the raw materials and rough ingredients in which we find resident endless possibilities and potentialities.

Another way of expressing it is to take the surmise of the scientists and say that all the eighty elements are sprung from one fundamental substance. When God planned this world of varied beauty, infinite variety, great charm and wondrous difference, He took the original substance and broke it up into eighty parts. That gave enough elements to make everything, from a rose to a pine, from an ant to an elephant, from a babe to a man, from a sinner to a saint, from a stevedore to a prophet, from all sorts and conditions of men and women to all sorts of great thinkers and splendid doers in every realm of worth and value.

A discussion of miracles will no doubt lead to intellectual confusion unless we emphasize the fact that the miracles of God in the old days and the miracles of Jesus in later days, are the miracles of God in Christ — the greatest miracle. It has been said that "Jesus is not like anybody but Himself." But there are other kinds of miracles and they contribute to the majesty and wonder of existence. They are cooperative miracles, products of God and man, working together. Man, in other words, with the intelligent use of his brain and brawn, recognizing and utilizing the raw materials already to hand and with that completing the task of building — bringing to successful and helpful termination all the seeds and germs of our present advantages and blessings.

Consider the first wheel. A round chunk, cut from a tree. Part of the eighty elements, constituting a tree,

used for transportation and machinery. Thanks to the creative ability, inventive ingenuity and intelligent conception of man who is always "thinking God's thoughts after Him." In this, we can truly say that, "God helps those who help themselves."

"The highest results," said Professor Hobart, "are attained only by the combination of the human and divine action. God made the forests, but He never made a farm or garden. Man *with* God has done that. God made the quarries, but He never made a cathedral. Man *with* God has done that. The most beautiful flowers, the best vegetables, the swiftest and most enduring horses, the strongest beams of burden, are all the product of man's effort *with* God.

"The same truth holds in the religious realm. Man without revelation has been in some things very good, but the margin between Satan of Tarsus and Paul the apostle is wide as is conceivable. Saul was made, Paul was the product of God and Saul . . . a new kind of life lived by a man when he enters in conscious partnership with God."

As there are eighty elements which are used in the creation of things, all emanating from the original substance, God, so there are countless elements and possibilities resident in Love, the original source of all that is good. "God is Love." God is not like Love nor is Love like God. *God is Love*. There are many types of goodness in the world. Kind acts. Comforting words. Sacrificial deeds. Examples of virtue and illustrations of patience. They all emanate from Love. When God chose to make a human soul, He prepared for it a kingdom — a vast domain, a large world, with myriad forms of life.

What could God use with which to create this kingdom? He took the elements of Love. Here, indeed is building material worthy of our thought and steel. We can take Love, break it up into many parts, and with this creative stuff, "build more stately mansions."

The Kingdom of Heaven on Earth depends on Love Incarnate. We cannot all, if any of us, be like Christ. The best any of us may hope to attain is elements of Christlikeness. Christian character is the greatest and the strongest force in the world. Would that we had a great soul in every hamlet. Folks to whom we could apply what George Eliot said of her heroine:

"A woman

Of such fine elements mixed
That were all virtue and religion
dead,
She'd make them newly, being
what she was."

One might argue that virtue, the ideal, rather than a virtuous person, is the highest which nature has so far

produced. The answer is that all virtue is personal. It is an attribute of human conduct and known only in connection with persons. The names of the virtues are abstract nouns—qualities *abstracted* from conceptions gained from observing people. Love, generosity, faith, courage and the like are just names for the qualities shown by living persons—or an idealization of them. Virtue can no more exist apart from persons than weight or whiteness or sweetness can exist apart from objects. If the course of evolution and the building of civilization has produced virtue, it has done so by bringing forth virtuous persons.

The inspirations of religion and the instructions of education introduce us to elements of physical growth and spiritual progress. For this reason there is no prophecy as to what man will do for himself and the world in which he exists. He has every advantage. Raw materials are everywhere. Ingredients for success and honor are not lacking.

Illustrations

THE REV. WILLIAM J. HART, D.D.

HELPING TO COMPLETE THE PLAN

Neh. 4:15. "Every one unto his work."

When the Milan Cathedral, next to St. Peter's at Rome and the cathedral at Seville, the largest of its kind in Europe, was finished, in the vast throngs of people assembled to witness the dedication was a little girl, who was heard to cry it in childish glee, as she pointed to the great building, "I helped to build that?" "What" exclaimed one of the guards, who was standing in brilliant uniform. "Show me what you did." "I carried the dinner-pail for my father while he worked up yonder," she replied. Her part, though humble, helped to complete the plans of the architect.

In relating this story, Bishop A. W. Leonard makes this comment: "Our part in life may seem

small, but it should bulk large in our thought when we remember that it is helping to complete the plan of the Divine Architect."— *The Shepherd King*.

WHY THE ALPS LOST THEIR GRANDEUR

Ex. 18:5. "Encamped at the mount."

A writer tells of a tourist who was a guest at a Swiss hotel where he was stopping. An expedition was being planned, and the tourist listening exclaimed, "I suppose it is just the same there as here: a lot of mountains and that kind of thing." In his weary, humdrum life even the Alps had lost their grandeur. He had no mission.— *Bishop A. W. Leonard*.

PRAYER FOR A DAY'S WALK

Matt. 7:24. "Every one who hears these my

teachings and acts upon them will be found to resemble a wise man" (*Weymouth*).

God let me find the lonely ones
Among the throng today,
And let me say the word to take
The loneliness away:
So many walk with aching hearts
Along the old highway.

So many walk with breaking hearts,
And no one understands;
They find the roadway rough and steep
Across the barren lands;
God help me lighten weary eyes,
And strengthen nerveless hands.

God help me brighten dreary eyes,
And let my own grief be
A sure reminder of the grief
Of those who walk with me.
When words fail — hands fail — let me go
In silent sympathy.

—Grace Noll Crowell, in *Good Housekeeping*, May, 1931.

AS KIND AS BIRDS

Job 29:13. "The blessing of him that was ready to perish came upon me."

The naturalist, W. H. Hudson, tells in one of his books about a thrush and a blackbird that always came together visiting the place where food was put for birds. The blackbird would pick up the crumbs and put them in the thrush's mouth. Then it was noticed that some trap had cut off the thrush's beak close to its head, so that it could not pick up food, and the blackbird was coming to the rescue.

Can men afford to let a bird be kinder than they are? — *Dr. Amos R. Wells.*

NOT ON RUBBISH

Psa. 139:1. "Thou searchest me, Eternal One, thou knowest me" (*Moffatt*).

"You haven't even started on our house yet" exclaimed a young wife as she stood with her husband surveying the dismantling of the old house where the new dwelling was expected to rise. "I thought that it would be well under way, but you are still working on the old one."

"Well, when you've got to unbuild a house before you can build it, you can't expect much speed," replied the builder. "It will still be some time before we get started on the new house. All this rubbish will have to be carried away, and the ground cleared. We can't build a house on rubbish."

Is it not possible that the reason why character-building is often such a slow task is to be found in this statement? Possibly there must be a lot of unbuilding before even the foundation of the new structure can be laid. Old walls of weak habits must be leveled to the ground; views of life must be altered; the rubbish and debris of past mistakes must be removed. A character built on rubbish will not stand.— *Forward.*

LIKE A PILOTLESS PLANE

Psa. 139:5. "Thou hast best me behind and before, and laid thine hand upon me."

Near Rome, Italy, a mechanic started the propeller of a biplane and at the same time accidentally turned on the gasoline. The engine fired at once. Then occurred an amazing scene, for the airplane ran along the ground, rose smoothly into the air, and went through a series of complicated evolutions with a skill as perfect as the of the most expert aviator. Then the wind caught and overturned it, and dashed it to the ground, where it burst into flames and was destroyed.

In relating this incident, Dr. Amos R. Wells remarks: "That is the way with our lives when we start off without having the heavenly Pilot on board. For a while we do surprisingly well, and think it is all nonsense, this talk about needing celestial guidance. But soon some contrary wind strikes our plane, and down it falls to ruin."

STARTING ANEW AT SIXTY-SEVEN

Jer. 18:3. "So he made it again."

"The doctor loves to tell yarns of those sea dogs of Labrador, who live up to the glorious traditions of the British race, and make heroic servants of Jesus Christ," says Ernest H. Hay in "Forty Years in the Labrador," in which he narrates the great work of Sir Wilfred T. Grenfell. One of these incidents relates to an old skipper of sixty-seven who, by hard work and careful saving, managed to own his own schooner. One day he told Dr. Grenfell with great pleasure that when the trip was over he expected to sell out, and then live on the proceeds of his potato-patch in Newfoundland. A few weeks later the doctor was grieved to hear that the old man's vessel had struck on a submerged reef and turned over. The crew just barely escaped, but lost their clothes, watches, and everything else. Dr. Grenfell gave the old man shelter for a time, following the disaster, but was perfectly amazed to find that he never once complained of his misfortune. All that he said was this:

"I did what I could, and I allow that the Lord knows better than I do what's best."

"But what will you do now, skipper?" was the question.

"Why, get another," was the quiet reply. "I think they'll trust me."

Thus with an unflinching faith in God the old man started work again at the age of sixty-seven.

The spirit of resignation and calm determination shown was well worthy of admiration.

* * *

Today, by radio, I heard the Hon. Scott Leavitt, representative from Montana, at a service in honor of deceased members of the Senate and House of Representatives, use a very striking illustration. After speaking of a Sequoia's greatness and referring to events which had taken place during its existence, including the founding and decay of Greek and Roman civilization and the atoning death of Christ on Calvary, he said that this tree had finally been included in the territory

of a great nation dedicated to the principles of liberty and representative government. Then he said that other trees died by disease or the attacks of fungi and insects — but the Sequoia contains within itself the preservative of its own life, something in the sap which counteracts these forces of destruction. Representative Leavitt applied the illustration to our national life.

* * *

At the bombardment of Copenhagen, Nelson was informed that the white flag had been hoisted

over the defenseless city. Nelson put his telescope intentionally to the socket of the eye lost in a former battle, and said: "I do not see any white flag." He thereupon gave orders to continue the bombardment. What I see in this story is a two-fold truth: 1. Many of us have received handicaps or scars in the previous conflicts of life. 2. Some people deliberately put the telescope of conscience to the blind eye. We can not remove some of our deficiencies but we need not use them to justify our wilful departure from known standard of right.— *Submitted by The Rev. Clarence B. Scoville.*

The Homiletic Year—September

THE REV. CHARLES HADDON NABERS, D.D.

"HOSEA'S CALL TO GOD."

Scripture: Hosea, 14th Chapter.

Text: Hosea 14:1. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."

Introduction: The call back to God is a call which runs like a golden cord through all the parts of the Bible. It is the theme of Isaiah, 55th Chapter, of Psalm 51, the message of Jeremiah as well as of the minor prophets. In the New Testament it is the first topic of John the Baptist: "Repent, for the kingdom of heaven is at hand. It was likewise the first message of Jesus as recorded in the fourth chapter of Matthew. He said it again when he sent out the twelve when He commissioned 70, and once more when He appeared to the disciples after the resurrection. It was a message which was primary with the leaders of the Apostolic church — the main thought of Peter both upon the day of Pentecost and when he preached at the temple gate. It was Paul's call to the people of Athens, and his written word to the dwellers in Rome. Everywhere and in all ages, the message is pertinent: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."

I. What is the Necessity for This Call to Return to God? It can be stated in a single word of a single syllable — *sin*.

1. To the men who have walked with God sin is a dreadful reality, a condition which God hates, even while He is seeking to woo the sinner back to Himself.
2. Whatever else sin may be for the sinner, it is certainly the thing which Hosea describes — a departure from God. Whenever we fall into ways of evil in our thought life, in our talk, and in our outward conduct, we have departed from the conscious presence of our Lord. On the other hand, whenever we carelessly or deliberately allow weeds to choke

up our pathway of approach to our Lord, we drop into habits of thinking, talking and action which are unworthy of our best vision.

3. How do men happen to depart from God? The minister who uses this text today as in the case of Hosea is speaking to folks who were largely children of the church, who have in some period of their lives been faithful to some extent to the obligations and calls of the Christian faith. Some have departed because they loved the things of the world so much that they let material matters crowd out matters of the soul. They sin, because they love the things that fill the lives of sinners. Some have departed from God because they have not thought much about the matter one way or another. They thought that the soul would keep on growing whether it were nourished regularly or not. They just neglected it in the stress and strain of busy days. Actually some have drifted quietly and carelessly from their old moorings so gradually that they themselves do not realize how far they are lying from the harbor of safety.

II. What is the Way by Which Men Can Return to God?

1. The first step in the way back to God for all of us who have walked in paths of evil is to have a genuine sorrow for our way of life. No man can be brought back to God until he becomes disgusted with himself for having gone away from God.
2. The second step in the way back to God is a firm resolve to be rid of all those attributes in our lives which are contrary to the will of God. Sorrow for sin is useless unless this sorrow be followed by a determination to forsake sin.

3. The third and most important step in coming back to God is a reliance upon God for help and guidance. Whenever we have failed, it has been because we have tried to go forward in our own strength. Reliance upon God for help means, as taught in this 14th chapter of Hosea that we shall renounce all other dependences, take the promises of our Father at face value, and learn to have constant fellowship with God through prayer.
- III. What is the Result of Heeding This Ancient Prophet's Call to Return to the Lord Our God? The result is given in detail in all the following verses of this chapter.
1. Forgiveness. The past is blotted out. Over our sins is thrown the mantle of the Master's pardoning grace.
 2. The Restoration of the Favor of God. When we sin, the Father hides His face. When sin has been forgiven, God again smiles upon us.
 3. The bestowal of love — God's supreme gift for those who follow Him. We are rooted and grounded in the love of our eternal Father.

* * *

SIGN BOARDS WHICH SUGGEST LESSONS FOR LIVING

Scripture: Joshua, 4th Chapter.

Text: Joshua 4:6, 7. "This may be a sign unto you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord: when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever.

Introduction: This memorial of stones on the banks of Jordan in the days of Joshua was a divine advertisement put up for future travellers to read and study. We see many sign boards today which are likewise instructive to every passerby. They can teach Christians valuable lessons for better living. Look at some of the more familiar ones which we notice constantly.

I. "Slightly Soiled — Greatly Reduced."

1. This sign is in front of clothing stores, in dress establishments, and even in the windows of book shops. When things are but slightly soiled they can be sold only at a great reduction.
2. Folks are likewise greatly reduced when they become slightly soiled — soiled faces, soiled hands, soiled clothing, soiled homes, soiled souls. The epistle writer James bears this in mind when he insists that a man must remain unspotted from the filth of the world.
3. How do men and women become slightly soiled? By using evil language, by unfairness in conduct and thought, by falseness in habits and purposes.

II. "Dump No Rubbish Here." This is a sign which appears in large letters on many a vacant lot. Usually the lot has been the dumping place for all kinds of rubbish — tin cans, fly ver fenders, ashes, old papers, discarded shoes and many other things.

1. People are always inclined to dump rubbish on vacant lots. Whenever a place is empty there are those who seem to delight in filling it with worthless matter. It is so with empty minds and unoccupied hearts. This is the reason for the old saying, "An idle mind is the devil's workshop." He works there because no one else is using it.
2. Why should we dump no rubbish on vacant lots? First, because of the looks of the rubbish heap. People should try to make the city more beautiful. Second, because of the disease which lurks in every rubbish pile. It is the same with the minds of boys and girls.
3. There is so much rubbish in our modern life which ought to be carted away and buried — bad books, bad pictures, bad associations.

III. "Private Road — Dangerous." This sign we find often when we are out motoring. A road way invites us to explore it, but the sign interferes. It appears on railway bridges to keep pedestrians from walking across them at the hours when trains are due to pass. Most private roads are dangerous, and the sane thing to do is to keep off.

1. Man runs a great risk if he chooses to travel contrary to the established highways of thought and action through the centuries. Especially is this true when men turn off the highways of prayer and fellowship with Christ which have been the means of giving peace and inspiration to countless generations. It is always a good rule of living to "Ask for the old ways and walk therein, and ye shall find rest unto your souls." The old paths are well trodden because they did rest and peace and inspiration and power to men and women who walked in them.

IV. "Don't Park Here — Keep Driving." When you stop, you obstruct traffic. You not only stop yourself, but you make it impossible for others to go forward. The church today needs men and women who will go forward in the work of Christ, never taking a vacation in the work of building up God's kingdom among men.

1. Too much laziness on the part of Christians is passing as conservative piety.

* * *

PROFITS IN SOUL OR IN GOLD

Scripture: Matthew, 16th Chapter.

Text: Matthew 16:26. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

Introduction: Our daily papers constantly tell

of suicides. Men who have lost their money are taking their lives in despair. This suggests the question as to whether life is worth living. What is life for each of us? Where do we put the emphasis? Jesus in Caesarea Philippi was talking to a group of shrewd business men who reckoned profit and loss in terms of gold and silver as he asked this question: What is a man profited if he shall gain the whole world, and lose his own soul?"

I. The Soul of a Man is of Supreme Value Today as Then.

1. It is valuable because of the nature of its powers. It is capable of enjoying fellowship with God. It is something to be well born. The early chapters of Genesis and the 8th psalm tell the story of our beginnings. The soul comes from God, and can fellowship with God.
2. It is valuable because of the price paid for its redemption. The Son of God paid the price as He died on Golgotha to redeem men from death.
3. It is valuable because of the efforts put forth all during the history of the world to possess it. We wrestle daily with powers not of this world for the possession of our souls.
4. It is valuable because of the duration of its life. "Thy soul and God stand sure." Bubbles have no market value because they live only a moment. The soul is immortal.

II. The Soul of a Man Can Be Lost. The text implies that a man may barter it away as Esau bartered away his inheritance for a mess of pottage.

1. The soul of a man may be lost by intention on the part of a man himself. He can deliberately turn from the divine light which falls across his path.
2. The soul of a man may be lost by neglect.

The soul is lost when a man continually postpones making proper provision for its salvation.

3. What is it for a soul to be lost? It is to be out of proper relationship with God. It is to be out of proper relationship with men who are in fellowship with God through Christ. It is the loss of holiness, the loss of hope, and the loss of the finer things which a loving God has prepared for His people both in the next world and in the world which now is.

4. It is not that the soul is snuffed out like a candle flame, but that it dies to all the better things of the world, the things which renew and restore its divine heritage.

III. What Things Tend to Lose the Human Soul?

1. Selfishness in any of its forms is a deadly enemy to soul welfare. Sometimes it manifests itself in laziness towards religious work — rocking chair religion, sleek, self-satisfied contentment with one's own spiritual condition and interest, having time for clubs, golf, shows, but none for God. Sometimes it makes itself known in an attitude of pride and conceit; sometimes by the nursing of grouches and always by disloyalty to God and to the higher things of life.
2. Love of evil, and the yielding to temptation tend to quickly ruin the soul.
3. Living too far from Christ, whose power is available and whose love is sure, will dwarf and then kill any soul.

IV. Nothing Can Compensate for the Loss of the Soul. The verses states the whole case. If we would gain the whole world, and lose the soul, we should be profited nothing. But we shall not gain the whole world, nor even a small part of it, for too many others are seeking it. But we can keep well our souls for God.

The Church Year--September

THE REV. W. R. SIEGART, B.D.

LABOR

Morning, Sept. 4 (15th Sunday After Trinity)

"If a man does not choose to work, neither shall he eat." 2 Thess. 3:10 (Weymouth).

Many Thessalonians believed in the second coming of Christ in their own lifetime. For that reason some of them ceased to labor and this is the cause of Paul's injunction. Without proper explanation it sounds harsh in these times.

I. Our times. I have just come from calling. One woman said, "Pastor, what shall we do? We have our son and his family with us because they can't get along. He has no work. My husband has three days a week." Did the son go to church? No; he has to use for church.

Arriving home I encountered a man who asked for something to eat. I told him where to go. "Listen," he said, "They make you get dirty there. They send you in the yard to work a while before you eat. Naw, I don't want to go there."

My neighbor tells me certain people open his garbage can almost daily to retrieve something to eat. He says he always gives them something from the kitchen when he sees them.

Any pastor can cull illustrations from his own community. Now is a time of need and unemployment. Paul is not so harsh as to condemn outright those not working. It is right, "If a man does not choose to work." Millions today choose to work, but cannot. We are the richest nation in the world, with a surplus of many things, yet with much need.

II. The cause of all this is money madness. The end and aim of many people has been to make

money, and not life. Material wealth has been made the standard of value. In every age some men have done this. Fra Filippo di Sienna said the two most dominating vices of the 13th century were usury amongst men and passion for beautifying and painting among the women. Writing in the March 19th issue of *Die Woche*, Berlin, on the Lindbergh kidnapping, Friedrich Freska pens this comment, "When knowledge, success, social importance are measured in dollars, we cannot be surprised that the beloved child of wealthy parents or the wife of a rich man are also priced in dollars." Our economic system, placing as it does, money above men, is in more danger of itself than of forces from the outside. M. J. Bonn, writing in the November 31, 1931, *Die Neue Rundschau*, Berlin, says, "No system was ever yet overthrown by its enemies. When the capitalistic system breaks it will be from the inside." Wherever men have placed material value first there has come change; God has exacted retribution.

III. What our economic system needs is not fanaticism, but Christianity. Christian teaching needs to be stressed. Christianity is needed in every phase of life. Here is an opportunity to be reasonable and just in the presentation of Christian teaching. Certainly Jesus would look with "generous eyes" upon the millions who have neither work nor food.

* * *

THE RAISING OF LAZARUS

Evening, Sept. 4.

John 11:1-11ff.

John's Gospel has seven great "signs," of which this is the last. It is recorded in such detail that we may be sure he is telling what he witnessed. The publicity after this miracle had much to do with the Palm Sunday reception and the greater resolve on the part of the ecclesiastical leaders to get rid of Jesus, vv. 47ff.

Several things stand out in this account:

I. This was not faith-healing, but a physical miracle. Plenty of time elapsed to assure Lazarus' death. Jesus said he slept, v. 11, but He meant the sleep of death, v. 14. Perhaps He tried to prepare them for a raising from the dead as from a sleep.

II. This is one of the miracles performed to produce faith in the Christ, vv. 15, 42. It is true that Jesus performed few miracles for this purpose, but there were some, as the man born blind that God might be glorified.

III. Extra test conditions were present. *a.* Lazarus was really dead and buried; *b.* Hostile witnesses were present. Lazarus came forth living in body. The opponents of Jesus were convinced for they openly plotted more earnestly against Jesus. Jesus walked no more openly, because His time had not yet come, v. 54.

IV. The meaning of this miracle is given in v. 25, "I am the resurrection and the life." It is at the same time a token and a pledge that He can raise a dead soul to spiritual life and immortality.

Immortality o'ersweeps
All pains, all tears, all time, all fears — and peals
Like the eternal thunders of the deep
Into my ears this truth — Thou livest forever!
— Byron.

* * *

THE OLD AND NEW REVELATIONS

Morning, Sept. 11 (16th Sunday After Trinity)

Heb. 12:18-24.

Here is an opportunity for some doctrinal preaching. Why not? The strongest ram in the flock can do little when undernourished. As souls grow in grace they need stronger food. Families with babes are not all equally fed on milk. We need more sound doctrine to establish the saints more firmly in the faith.

I. Material and terrifying manifestations accompanied the giving of the old revelation on Sinai. Even Moses feared. cf Ex. 19:12, 13, 18, 19:20:18. Deut. 4:11.

II. Grace and peace are the burden of the new revelation in Christ. Sin is no less abhorrent to the Father, but the love, mercy and grace of the Christ bring a different revelation. This consummates the Father's revelation.

A spiritual society with spiritual privileges is introduced.

With greater privileges and blessings the Christ calls for more obedience and consecration.

III. A contrast between the blood of Abel and that of Jesus. Abel's blood cried for vengeance — the old covenant. Jesus' blood appeals for pardon and reconciliation — the new covenant.

Here is an excellent opportunity to contrast the two covenants, Sinai and Zion, and to show "the more excellent way" of the Christ.

* * *

COME UNTO ME

Evening, Sept. 11

Matt. 11:25-30.

This prayer to God and invitation to man was probably uttered after the return of the 70. cf Luke's account. This passage is one of the most important, beautiful and appealing in the whole Scriptures. Keim calls it "the pearl of the sayings of Jesus." Meyer calls it "one of the purest and most genuine." Sanday says it is one of the best authenticated passages in the Synoptic Gospels. And we all with one accord say we would be poorer without it.

I. Why did Jesus thank the Father that the wise and prudent did not receive the Gospel, but that the "babes" did? Learning sometimes brings arrogance and smug self-sufficiency. These Jesus does not want.

Good illustrations of the folly of wisdom may be had from the prophecies of the "wise men" at the beginning of the present economic depression and from the hopelessness of materialistic scientific thought regarding life.

To receive God's truth one must have an open heart and mind. Others saw England's need but none answered with the conviction and consecration of Wesley. Many saw the need of reformation

but Luther, under God, carried it through. The swinging lamp in the cathedral at Pisa was seen by many but only Galileo, who was open for the reception of the message, understood.

Shailer Matthew's, in his *Growth of the Idea of God*, illustrates the revelation to babes when he writes, "Within the expanding group of (early) Christians, depressed as proletarian, prosecuted as revolutionists and atheists, and condemned as ignorant and unphilosophical, there was to evolve a unified conception of God."

To come to Jesus one must empty himself of all arrogance and self-sufficiency, and receive Him as a babe entering the world. For the Spirit of the Christ must have entire possession.

II. Jesus' Sonship is here affirmed, v. 27. However men may argue about it they cannot get away from this statement. Only God can know all things. Man will never know all things unless God chooses to place him on an equality with the Godhead.

Alford says of this, "None but the Almighty Father has full, entire possession of the mystery of the person and office of the Son: it is a depth hidden from all being but His, whose purposes are evolved in and by it." Harnack says, "Here two observations are to be made: Jesus is convinced that He knows God in a way in which no one ever knew Him before, and He knows that it is His vocation to communicate this knowledge of God to others by word and by deed — and with it the knowledge that men are God's children."

Only through Jesus, the Son of God, do we have a full revelation of the Father.

III. "Come unto me." Who has not thrilled at this lovely aria of Divine invitation. It is said that when Handel set this beautiful plea of Jesus to music in his Messiah he was so overcome with emotion that tears marked his manuscript. Beautiful, appealing, loving — words cannot describe it. This invitation clearly shows that we come to the Father through Jesus.

Prof. Charles T. Holman has this in a sermon of his: "It is told of Mrs. Humphrey Ward that she once wrote a letter to a member of parliament on behalf of a needy family in his district. She felt that she might appeal to him with every hope of success, for he was well known for his interest in social welfare; he was constantly working to advance some sort of social legislation. But the member of parliament wrote back, 'I am so busy with plans for the race that I have no time for the individual.' Mrs. Ward filed the letter away with this trenchant remark written across it, 'Our Divine Lord, when last heard from, had not attained this sublime altitude!'"

Just so Jesus never forgets His own. His invitation is to every individual child of God. "Come unto me for rest which comes from peace with God and pardon for sin."

* * *

REST FOR THE PEOPLE OF GOD

Morning, Sept. 18 (17th Sunday After Trinity)

There remaineth therefore a sabbath rest for the people of God. Heb. 4:9.

Here is a difficult passage if one chooses to make it so. Those who feel that God created all that is in six days and that He has been resting ever since will interpret it as meaning that there is a similar rest for the people of God. Those who prefer a different interpretation of creation will naturally interpret this passage differently.

In the whole fourth chapter of Hebrews the author is trying to show that rest has been promised but that Israel, through unbelief, failed to obtain it. This promise is unfulfilled and is open to us if we believe.

I. Does rest mean idleness? Jesus said, "My Father worketh hitherto and I work." Modern science claims to see creation and dissolution going on in the heavens. God cares for man every hour of the day. He could not do this as an idle God.

Leisure to many means just doing nothing worthwhile. In *Cosmopolitan* for October, 1929, Bruce Barton tells of making a trip from Boston and noting what the 32 passengers in his coach were doing. Here is his tabulation.

Asleep	13
At work	2
Looking straight ahead	6
Reading fiction	5
Reading serious book	1
Doing cross-word puzzles	2
Playing solitaire	1
Applying lip stick	2

The rest God gives His children means more than idleness.

II. Sometimes we point youth to the rest of age. That is well when age is mellow with goodness. Sometimes the apparent calmness and goodness of age is the result of a burning-out process. Virgil illustrates this in the Aeneid:

Entellus said: "My spirit is the same.
Fear hath not quenched my fire, nor checked the love
of fame.

But numbing age hath made the blood run cold,
And turned my strength to dullness and decay."

We must point youth to a different rest than this. We must point them to a mellow age ripened by goodness, and a rest with God.

III. What is this rest of God? It will be with others of our kind. Heaven is not a lonesome place. We crave human society. Trader Horn made a wise observation when he noted: "Nothing in nature is so full of solitude as the spot where man has been, and gone again. The natives'll not go near a place like that."

And there will be something for us to do. We feel a kinship with the old university professor who said on his death bed, "In that other life may there be work for me to do; tasks to accomplish."

He has promised us rest. Certainly we all desire rest from the cares and trials of earthly life. Our faith tells us God will give it to us. Our Christ makes it positive. * * *

THE PROPER USE OF SUNDAY

Evening, Sept. 18

Matt. 12:1-8.

All the Gospels agree that the Sabbath con-

troversy was of great importance in the development of opposition and hostility to Jesus. The Pharisaic opposition, in this and other cases, turned on minute points of legal observance.

I. An account may be given of the degeneration of the Sabbath through legalistic rabbinic interpretation, showing how the Sabbath had become a burden to man. On the specific action here, Maimonides observed: "He that reaps on the Sabbath, though never so little, is guilty. And to pluck the ears of corn is a kind of reaping."

II. Christians, with few exceptions, observe Sunday, and not the Sabbath, as the Day of Worship, for several reasons:

1. Because Jesus arose on that day.
2. Because on this day Jesus often appeared to His disciples after the resurrection.
3. Because the Holy Spirit was poured out on this day (Pentecost).
4. Because the Apostles kept this day for worship.

III. Christians should keep Sunday as the Lord's Day, not in legalism, but in the spirit of the Christ. Our Sunday is being ruined by commercialism and greed. Both are anti-Christian. Works of necessity and mercy are permitted on Sunday. Sunday is profaned by unnecessary labor, and by worldly pleasures and deeds.

Christians will want to come together for worship, prayer, praise, meditation and Bible study on this day. Often people say they can worship God as well in nature. When asked, "Do you?" invariably the right answer is, "No." If we love our God and Saviour we will be in company with others who do likewise. Remember that John was "in the spirit on the Lord's Day." We have six days for business and such things. Can we not give one to God?

Here is an excellent opportunity to present the Christian Sunday. Surely much of today's laxness is due to the lack of observance and commercialism of Sunday. The cry for an open Sunday is backed by money greed and worldly pleasure.

* * *

ST. MATTHEW'S DAY

Wednesday, Sept. 21

The Epistle lesson, Eph. 4:7-14, is an excellent basis for a sermon on "The Gifts of Christ," with illustration from the Apostles, saints and leaders of the Church, showing how not all have the same gifts, but how all should use the gifts Christ gives them.

The Calling of Matthew could be based on the Gospel lesson, Matt. 9:9-13, leading up to the call of all men to serve the Christ. "I desire mercy, and not sacrifice; for I came not to call the righteous, but sinners." The self-righteous never hear Jesus, but conviction of sin leads men to the Christ.

* * *

FAITH AND WORKS

Morning, Sept. 25 (18th Sunday After Trinity)

"Faith, if it have not works, is dead in itself." Jas. 2:17.

Luther was wont to call the Epistle of James a "straw" epistle. By that he did not mean that it was of no value. He had tried "work righteousness" and found it wanting. Justification by faith through Christ was seared into his soul because he had found peace with God through his Lord. His was the faith of Paul, a living and loving belief in the Christ.

Today this Epistle takes on new meaning for we realize that this practical and sophisticated age needs to be taught that faith without works is dead. A tree will bear its proper fruit, and a Christian will work the works of Christ.

I. Faith in Paul and James. They are in substantial agreement. To Paul faith is the loving and living belief in Christ. James, in this text, uses faith as a barren mental assent, which all New Testament writers condemn.

Seldes, in "You Can't Print That," gives this interesting portrait: "Joseph Karam, a picturesque youth with a strong face, a fez, a khaki shirt, two bandoliers crossing his chest, two automatic revolvers at his hips, and a rifle with *Christ on the cross on the stock* (italics mine), was holding the road to Djedeide."

Cain and Baalam knew God, but that did not save them. Judas lived with Jesus for three years and perished. The Devil will agree that God exists but he is not righteous thereby. Mere intellectual assent never saved a soul.

James recognizes true faith as that which produces proper works, akin to the fruits of the Christ of which Paul speaks.

II. Works alone cannot save a soul. Here is a good opportunity to contrast the so-called morality with true religion. Works detached from the heart and soul are mechanical (Sir Launfal disdainfully casting a coin to the beggar at the beginning of his journey, his sharing at the end and the results.) Dostoyevsky speaks of "work righteousness" in The Brothers Karamazov when he writes of a character, "He himself was far from being religious; he had probably never put a penny candle before the image of a saint."

III. Christian faith produces Christian works. Christ is the vine, we the branches; when we remain attached to the vine we are nourished and bear fruit. Mere mental assent cannot produce a life.

Maeterlinck worked for months on his "Life of the Bee" with a swarm of them under glass on his writing desk, and when the book was finished he carted them to the basement and let them freeze.

Oisín to Padraic in Darrell Figgis' "The Return of the Hero:" "The Wisdom of the lips was only wise when it was the habit of the life. Otherwise it is only words, and words alone are the folly of weak and timorous men."

Our faith controls us. Wars are caused by man's faith. If man had a greater faith in peace than he has in war, we would have no more wars. So are all things in life controlled by our faith. The reason we do not have more Christian fruits in

life is our lack of proper Christian faith. "According to your faith, so be it unto you." There can be no true Christian faith without Christian works, without a living and loving life with the Christ.

* * *

RICHES AND RELIGION

Evening, Sept. 25

Mark 10:17-27.

Here is a question which reaches deep into the fountain springs of character. This young man ran to Jesus, and went away sorrowful.

I. Consider first, the young man was amiable. He appealed to Jesus, v. 21. But he had laid the foundations of his character in his physical well-being. The question to him was this, "Which do you prefer to have, spiritual excellence or temporal possessions?" He loved spiritual qualities, but he loved wealth more. He seemed to want to sit on earth, indulging himself sensuously, while listening to the strains of celestial music played by a heavenly orchestra above the clouds. But "ye cannot serve God and mammon." A selfish man may appear amiable in character but it does not change the source from which his true character springs.

II. Morality is not enough. A fruit tree may be a good tree when three feet high, but it does not attain its purpose until it is grown, blossoms and bears fruit. The way to spiritual greatness lies not through external polish, but through the central springs of a man's character. It must

come this way: "Except a man be born again, he cannot see the Kingdom of God."

III. What is this change? The fundamental change of the religious life does not come about by adding a few more things. It comes about through a change in the center of the man's soul, in other words, the governing forces of his life must be changed.

Many today ask, "What must I do? What new prayer shall I say? What extra morality shall I take on? What new charity shall I help?" Jesus meets them with this, "Your life is wrongly centered. Before you can attain eternal life you must sell what you have and follow me. You must change the central and motivating forces of your life." The crux is here: When wealth is the main-spring of character it is sinful. The central force of every man's life is to be the Christ, in Spirit and in Truth; then such things as are needful will cluster around this. Life then becomes focused by our Lord.

Spurgeon's excellent sermon, "Lovely, but Lacking," deals with this incident. I have drawn somewhat from it.

* * *

ST. MICHAEL AND ALL ANGELS

Sept. 29 (May be used Wednesday evening, Sept. 28)

Epistle, Rev. 5:11-14.

O. T. lesson, Gen. 28:10-22.

Angels have appealed to religious souls through the ages. Here is an opportunity to present a beautiful theme. A good concordance will give plenty of Scripture references.

The Town and Country Church

Equipment

by THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department,
Presbyterian Church in U. S.*

Rev. Hiram Murray wants advice about how to meet the situation in the church at Meadowtown, which is one of a group over which he has been pastor for five years. About fifty years ago, this congregation erected its first building, which is now considered inadequate for present-day needs. The officers of the church, after much consideration have unanimously decided that a new church building and an adequate equipment to provide for a new and up-to-date program for a rural church, is needed.

It is difficult for one who is at a distance, and not familiar with all of the local conditions to give advice. The problems of every rural congregation differ in some respects from every other. We are offering, however, some general suggestions growing out of thirty years' experience in the pastorate

and six years' visitation of rural churches where we have studied a number of different conditions and various situations, many of them similar to those of the Meadowtown Church.

Plan

The first thing to do is to appoint a "Plan Committee," composed of at least five members, men and women. This committee should visit all the church plants within forty or fifty miles, having needs similar to their own, and buildings which have been erected within the last ten or fifteen years. These equipments should be studied with critical eye with a view to discovering the mistakes that have been made and making note of features which are worthy of reproduction. Some of the local leaders of these congregations should be interviewed to find out what changes would be desired

in their equipment and the method they would use if they had to build again.

After this visitation the committee should have fairly well formulated ideas of the plans its own congregation needs. The committee should write to the denominational Sunday school headquarters for plans and other suggestions for church erection and equipment.

The Southern Baptist Church and the Methodist Episcopal Church, South, each with headquarters in Nashville, Tennessee, have excellent suggestions and helps for small churches needing buildings and equipment. Some of the plans are so well adapted to rural needs that in many cases they may be adopted with little change. A most excellent book of plans also may be secured by writing to the Presbyterian Committee of Publication, Richmond, Virginia.

The Committee on Plans, after mature investigation and consideration, should report its findings to the officers and through them to the congregation. Unless the report is pretty definite an architect should be employed who would use the suggestions of the committee and report back plans, giving approximate cost, etc.

A Building Committee should then be appointed whose business is to secure funds and erect the building. It is always a mistake to undertake to raise money for a church building before the congregation has definitely decided upon the kind of a building it wants to erect and the plans have been adopted.

Don'ts

In securing equipment there are many pitfalls to be avoided. The congregation is building for half a century or more. The money to be invested in the new enterprise is a sacred trust and it is a tragedy if this money is wasted. In going up and down through the country, seeking whom I may help, I have observed some mistakes that make one sick at heart. I have, therefore, jotted down some "don'ts" for rural churches.

1. Don't, in the rural areas, imitate the city church. You are dealing with an entirely different set of conditions. The city church is often crowded for space, and has to resort to going underground for basements. In the country land is cheap and the church should have ample ground. Recently I visited a country church where the basement had cost enough to have erected a building sufficient to meet all the requirements for its religious educational program. This basement was practically useless except for a furnace room. This leads us to the second "don't."

2. Don't put a furnace in a country church. Hot water is impractical because it will freeze. I visited recently a country church that had a very satisfactory steam plant heated with an oil furnace, but the cost was beyond the ability of the average country congregation to pay.

Hot air makes the church dirty, and is unsatisfactory unless carefully operated and the average

country church does not have a competent sexton.

We are recommending for country churches or more jacketed wood stoves, especially when wood may be furnished by the members of the congregation as a part of their subscriptions to local expenses.

Last fall, while visiting a state fair, always looking for something that will help the country churches to solve their problems, I discovered a wood stove that would comfortably heat from six to twelve thousand cubic feet. (A church building 20 x 30 x 15 feet, contains 9,000 cubic feet.) The stove uses 26-inch logs, can be filled once or twice a day, produces uniform heat, keeps fire over night, has one heat control, has inner heating unit completely protected by enameled jacket with an extremely heavy all cast iron corrugated inside heating unit. The vapor pan is in a convenient place, vaporizing perfectly. All the joints are double lapped with outside bolts preventing smoking. If a fire is lighted on Saturday and some green logs placed in it, Sunday morning will find the church warm and a good bed of coals in the stove.

This stove may be obtained for less than \$40.00. For the average country church it is very much more economical and much more satisfactory than the furnace which needs an expensive basement in order to install.

3. Don't be too ambitious. The building should be large enough to meet the needs of the congregation for worship, preaching and the religious educational program. For the social service program, we advocate a community house apart from the main church building. This may also serve to supplement the needs for the educational program — Sunday Church School, Vacation Bible School, etc.

Recently I visited a church with a seating capacity of over six hundred, while the membership was about one hundred and the average attendance less than that.

The building should be substantially constructed of brick or stone, if possible, but should be planned in keeping with the material resources of the people. It is possible to get a church so fine that the people of the community do not feel at home in it.

4. Don't ape the city church in musical equipment. The Steele Creek Church, located eleven miles from Charlotte, N. C., with a membership of nearly eight hundred, has no provision for a choir, and has made but small outlay for musical instruments. It has expended its money in the musical education of its youth. Nearly all the members of the congregation can read music. Congregational singing is encouraged, led by a trained precentor. The congregation has at least a dozen persons who are able to act acceptably in this capacity.

5. Don't go into debt. I have had experience in seven building programs — the last one a \$38,000

religious educational building in an open country church. In none of these building programs has there been contracted any debt. This may be prevented by making your plans according to the material resources of your people and by letting the contract for the building enterprise only as you have money subscribed. In our Sunday school building we let the contract first for the foundation, then for the walls and the roof, third, for the interior woodwork, and lastly for the heat, lights and water.

In the average country congregation, there need not be a great outlay of money, especially under

present conditions. A country church recently erected a very adequate community building at a total outlay of \$38.00 in actual cash, the materials and the labor all having been donated.

Probably never were there better times in which to secure an adequate building and equipment for a country church than now, as the depression has awakened the people with reference to true valuations and most of them are willing to contribute their time which otherwise would be spent in idleness.

In our next article we propose to say something about how to "re-vamp" the old church.

Methods of Church Work

A PROGRAM FOR THE YEAR AHEAD

The Rev. Gordon W. Mattice

Early in the Spring I began thinking about our program for the coming year. It occurred to me that a conference of "key" people in the church should be held, so letters of invitation were sent out. Then about 10 days before the conference a copy of the following outline was sent. The people were asked carefully and prayerfully to go over each point and write out ideas on the margins. This conference was a splendid success and by having about 50 people help plan it, one has a group who will back the program. After this was taken up, we passed out sheets and asked the people to plan the suggested year program month by month, indicating a theme and an emphasis.

The Outline for the Conference

The Church is on the verge of a great opportunity — perhaps the greatest it has ever had. There is an increased readiness on the part of the world to hear the message of the Christian Church. But it is entering upon a time of severe testing and strain. The world in which we live changes rapidly and only as each local church has a well thought out and defined policy and a program incorporating its policies and indicating in general its method of utilizing its resources of time, money, and equipment can it hope, humanly speaking, of accomplishing its purpose under God.

We must face this question together: How shall Westminster in these days of opportunity, privilege, and strain meet the needs of our congregation and community?

The modern church must have a program that is:

1. Far-sighted.
2. Comprehensive — including all.
3. Well-balanced.
4. Flexible — capable of adaptation.

Our task is that of preparing a carefully planned program of activities for the year, the setting of definite goals, and the vitalizing of the life of the

various organizations and departments of the church for the realization of that which we believe to be important.

Adequate goals demand:

1. Continuity of Effort.
2. Coordination of Time.
3. Cooperation of People.

A schedule of Activities means:

1. A Balanced Program.
2. An Effective Program.
3. A Fruitful Program.

Functional Goals involve:

- Prayer — talking with God.
- Education — learning from God.
- Stewardship — working for God.
- Evangelism — deciding for God.
- Service — working like God.

The material that follows indicates the train of thought and the basis for our discussion as we look at our church and its possibilities. This is by no means exhaustive.

I. The Educational Program

A special committee has been working on the revamping of the program of education to make it conform to the best standards in the field of Christian Education. We will not be satisfied until we have the best educational program of any church you might mention.

Follows here a review of the findings of this committee:

- The Church School.
- Organization.
- Time of Service.
- Committees.
- Teachers and Leadership Training Programs.

II. The Physical Aspect of Our Church

Beautifying the outside.

How does our church greet the passer-by?

Do tired eyes light up when they see it?

Is our church one of the "show-places" of the community.

The inside.

Are there any changes in arrangement that should be made?

Does our building minister to the physical comfort of those using it?

Is God's temple a beautiful place? Does it inspire and elevate?

What additional care should be taken of it?

What can we do to foster a spirit of reverence?

What additional equipment do we need?

III. The Church Services

The Morning Worship.

a. Music. What comments or suggestions for improvement would you make? What about the selection of hymns? Anthems? Responses?

b. Conduct of worship (order of service). What changes in the service would you like to have effected? If you favor more opportunities for the participation of the congregation in worship, what forms would you like to have it take? What part or parts of the service seem of least value?

c. Ushering and welcoming of visitors. Does our church promote good feeling and friendliness. How? Is it necessary and desirable that people who worship together should also enter into a common social fellowship? Some say that the church should be a kind of laboratory for the testing and demonstration of principles and ideals of fellowship which may ultimately be wrought out in the life of the world. Do you agree? If so, what changes, if any, should be brought about in our church?

d. Sermons. What kind are most helpful? What would you like to have your preacher preach about? Write out a list of subjects you would like discussed. Is the task of the minister as a preacher to pass on a certain content of teaching, or to impart a point of view, or to help the individual find his own point of view? Is it the preacher's job to expound truth already in hand or to search for new truth in the field of religion? Should the preacher discuss in his sermons the moral issues involved in industrial, social, racial or international problems, or discuss only general principles?

The Midweek Service.

Why is it that more people do not attend?

What type of program would attract more?

What subjects would you suggest be dealt with?

Do you favor the one-hour service or a 2½-hour service beginning at six, with supper, followed by a social period, then a devotional period, or class groups? Each week or once a month?

The Evening Service.

What about it? Should we have one once a month?

IV. Young People's Work

Where are its weak points? Its strong points?

Is our program sufficient or should additions be made? Where?

Do we pay enough attention to our youth?

V. Women's Work

Is our present program sufficient or should we encourage more activities?

VI. Men's Work

What do you think is an adequate program?

Does our Men's Bible Class and the occasional meetings of the Westminster Brotherhood do the job?

VII. Publicity and Community Contact

Is our present publicity sufficient?

What about the weekly calendar?

Would you like us to publish a monthly bulletin?

Can we use the direct mail to better advantage?

What about the telephone?

Do we have enough "ads" in the newspapers?

What about the bulletin outside?

What is the best type of advertising? Person to person?

Has the radio any possibilities?

VIII. Music

Do we give enough emphasis to music?

Can we further develop our local musical talent?

Should we have more musical services?

IX. New Members

What definite program should we have for recruiting?

When we get them, do we make them feel at home?

What can we do to get our new members identified with our activities?

What would you think of having an evening devoted to each incoming class of new members to acquaint them with our program?

X. Church Visitation and Pastoral Oversight

Should the minister visit the entire constituency including members, or should he spend his time with prospects and the sick and needy cases?

What about having a general visitation of the congregation and the constituency during the year—say the first Sunday afternoon in October, the second Sunday in January, and the first Sunday in March, under the Parish Plan? If we did this would it convince the community about the sincerity and value of the church? Would it quicken our people in things religious? Would it give the church prominence in the thought and life of the community? How can we increase the value of the Parish Plan?

XI. Cooperation With the Home

Granted that the home influences are more potent for good and evil than any other influence which touches human life, what effective means can we take?

A parent educational group?

What can the Church School do in this regard?

The Cradle Roll, Home Department, Parish Plan, Minister, Elders, and Trustees?

XII. The Church in the Community

What are the needs of this community that the church should meet? Employment Office? Social service? Community recreation? What can be done definitely by our church to make the 19th ward a better place in which to live? Should our church engage in activities such as the promotion of health centers, recreation centers, care of the

poor and needy? Can we do anything respecting community evils, bad housing, civic corruption, sale of liquor, drugs, unwholesome amusements? What service can we render to the Presbyterian Home?

XIII. The Business Practices of Our Church and Its Organization

What changes would you make? Are our financial arrangements satisfactory? What can we do about the cancellation of our indebtedness? What are the possibilities of an Endowment Fund? Are there needs which our church is not organized to meet? How far have our organizations helped our people directly or indirectly to live the Christian life? How far have they helped or hindered the church in performing its total task?

IX. The Devotional and Spiritual Life of Our People

Is it healthy?

What further can the church do to make people "God-conscious?"

What about the Family Altar? Grace at the table? Prayer and Bible Reading?

Why the Church?

Which of the things done by our church for the community and the world are not done by any other agency? If they were not done at all, would it make any difference?

Compare what you conceive to be the distinctive potential value of our church with the actual services rendered by the church.

Are the actual values easily and obviously available for all people?

Wherein do we fail to achieve our real business?

Can we justify the church's continued existence and the present cost of its maintenance in time, talent and money?

Does the church have a distinctive mission in the world which no other institution could fulfill?

What do you think about this?

The Church — What it Might Be and What it is in Part

The living source of teaching about God and religion.

The center for corporate worship and the inspirer of private worship.

The trainer of the young in the Christian life.

The representative of the Christian to the community at large.

The fellowship for mutual strengthening of those who have a common Christian faith and purpose.

The instrument for common Christian action.

The only organization devoted to ideals which parallels in size and scope the national and world problems which need those ideals.

The friend of the stranger and the friendless in the cold modern community.

The immediate source of healing influences which keep people going amidst the difficulties, frustrations, and tragedies of life.

The only institution which is concerned with the whole of life in a day of specialization, when

education is secularized and departmentalized.

The most flexible institution which can take on new activities until the need for them is recognized by the community.

The home in which pioneers, prophets, radical minorities are developed even though they abandon it.

The freest platform for the prophet and a sounding board for his message.

* * *

The result of the conference appears in the following program outlined for the year, September, 1932, to August, 1933.

WESTMINSTER CHURCH, Rochester, N. Y., Suggested Year Program

September, 1932, to August, 1933.

September

Theme: "Get Going" — Every Member at Work — Work for Every Member.

Emphasis: Rally.

Sunday, 11 — Opening of the Church School. Mr. Mattice preaching.

Wednesday, 14 — Opening of the Midweek Service.

Sunday, 18 — Religious Education Sunday.

Sunday, 25 — Rally Sunday. Rally services in all organizations. Rally Week.

October

Theme: "Christ for Every Life and All of Life."

Emphasis: Church Attendance Campaign.

Closing Up the Ranks.

Enlargement and Enlistment.

October and November — Foreign Board.

Sunday, 2 — Holy Communion. Visitation of the congregation and community under the leadership of the Parish Plan.

Sunday, 30 — World's Temperance Sunday. Reformation Day. Opening of a monthly Sunday Evening Service.

November

Theme: "Conservation and Enlistment."

Emphasis: Stewardship. Four week period of presentation.

Sunday, 6 — Armistice Sunday. Day of prayer for students.

Week of 6 — Father and Son Week.

Friday, 11 — Armistice Day.

Sunday, 20 — Thanksgiving Sunday.

Thursday, 24 — Thanksgiving Day.

Sunday 27 — Special Sunday Evening Service.

General Observance: Father and Son Dinner.

Harvest Home Service.

December

Theme: "For Unto You a Son is Born . . ."

Emphasis: Christmas. Religion in the Home.

Sunday, 4 — Universal Bible Sunday.

Sunday, 25 — Christmas Sunday. Vesper Service — Church School.

Saturday, 31 — Watch Night Service.

General Observances: Christmas trees, singing of carols, white gifts.

Setting up of Every Member Canvass Plans.

January — 1933

Theme: "Partners With God."

Emphasis: The Art of Christian Living.

Christian Education — January and February.

Sunday, 1 — New Year's Day.

Sunday, 8 — Visitation of the community and membership under the leadership of the Parish Plan.

Week of 1 — Universal Week of Prayer.

Sunday, 29 — Presbyterian Young People's Day.

Sunday, 29 — Special Youth Service in the evening.

February

Theme: "Toward Lent."

Emphasis: Evangelism.

Developing of Leadership from Our Own Membership.

Sunday, 12 — Race Relations Sunday. Exchange Pulpits. Lincoln's Birthday. Special Evening Service.

Week of 19 — Week of Prayer for College Students.

Wednesday, 22 — Washington's Birthday. Patriotic Midweek Dinner.

General Observances: Canvass and Budget Education.

March

Theme: "Deepening the Devotional Life."

Emphasis: Prayer and Bible Study.

Wednesday, 1 — Lent (March 1 to April 16).

Friday, 3 — World Day of Prayer.

Sunday, 5 — Visitation of the Church and Community.

Friday, 10 — Conference for Canvassers.

Sunday, 12 — Every Member Canvass Sunday.

Sunday, 26 — Special Evening Service.

Friday, 31 — End of Fiscal Church Year.

April

Theme: "The Cross of Christ."

Emphasis: National Boards (April and May).

Sunday, 9 — Palm Sunday.

Friday, 14 — Good Friday. Special Services.

Sunday, 16 — Easter Sunday.

Wednesday, 19 — Annual Congregational Meeting.

Week of 29 — National Boys' Week.

Sunday, 30 — Boys' Day in the Church. Special Evening Service.

May

Theme:

Emphasis:

Sunday, 14 — Mother's Day.

Thursday, 25 — 145th General Assembly of the Presbyterian Church.

Thursday, 25 — Ascension Day.

Tuesday, 30 — Memorial Day.

General Observances: Mother and Daughter Banquet.

June

Theme: "God Out-of-Doors."

Emphasis:

Sunday, 4 — Pentecost.

Sunday, 11 — Children's Day.

Wednesday, 14 — Flag Day.

General Observances: Rose Service.

Vacation Church Schools.

Opening of Summer Conferences for Youth Picnics.

July and August

Theme:

Emphasis:

Summer Schedule of Services and Meetings.

Tuesday, 4 — Fourth of July.

Westminster at Work

Sunday —

Church School — Departments.

Morning Church Service.

Christian Endeavor Societies.

Monday —

3 p.m., Week Day School of Religious Education.

4 p.m., Girl Scouts.

First — Women's Society.

Second — Home Makers.

Tuesday —

Second — Missionary Society.

Every Third — Niven Missionary Guild.

Wednesday —

Choir Rehearsal.

Midweek Service.

Session Meetings.

Thursday —

7 p.m., Boy Scouts.

Second — Board of Trustees.

Truth Seekers.

Friday —

4 p.m., Boy Rangers.

Saturday —

Hikes and Outings.

LABOR SUNDAY MESSAGE, 1932

On Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

The Test of an Economic System

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and

broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for underpaid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources for progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian goodwill.

Science and Religion Point the Way

It is becoming more and more clear that the principles of our religion and the findings of the

social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World cooperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts — by individuals, by labor, by employers, by social agencies, and by political movements — to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; cooperative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.— *Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.*

Music for Choir and Organ—September

Prelude —

Ave Maria — *Vittoria*
All Breathing Life — *Bach*
Awake With Holy Rapture — *West*
In Thee is Gladness — *Bach*
Minuet — *Beethoven*
Vision — *Rheinberger*

Reverie — *Dickinson*
Lovely Appear — *Gounod*

Anthem

He Leads Us On — *Nevin*
The Presence of God — *Gaul*
I Will Extol Thee — *Barnes*

Sing Unto the Lord — *Hassler*
Oh for a Closer Walk — *Foster*
Father of Mercies — *Waddington*
O Lord Most Holy — *Franck*
In Joseph's Lovely Garden — *Spanish*
O Praise Ye the Name — *Nikolsky*

Offertory
O Lord Increase My Faith — *Gibbons*
Rosary — *Nevin*
Hear My Prayer — *Mendelssohn*
The Shepherd — *Lutkin*
At the Convent — *Borodin*

Light of the World — *Elgar*
Hark My Soul — *Shelley*
Unfold ye Portals — *Gounod*
Melody in C — *Bohm*
Give Ear, O Shepherd — *Whitting*

Postlude
Rejoice in the Lord — *Harker*
March of Priests — *Mendelssohn*
Song of Marching Men — *Hadley*
Gloria in Excelsis — *Andrews*
Festal March — *Kroeger*
The Son of God Goes Forth to War — *Whiting*

Men and the Church

MATERIAL FOR PROGRAMS AND DISCUSSIONS

The experience of the Bonus Army in Washington, D. C., this month, has concentrated national attention on the claims of a small portion of army veterans. Because of the conflicting reports over the radio and in the press, it is well to provide interested groups with statistical matter, showing the actual tax burdens already being carried by the property owners and income producing elements of the country. Happily such information is available in the August issue of *Harpers Magazine*. "The Veterans Versus the Country," written by Ernest Angell, will furnish the basis for some interesting discussions on the Bonus question.

After a most illuminating array of facts regarding the number of people drawing benefits of one kind or another from the Federal Government under the guise of "Veteran Benefits," the author closes his article as follows:

"An immediate program for eliminating wholly unnecessary appropriations from the proposed Federal budget for 1932-33 would have included: Disability allowances (392,000 veterans) as of March 31, 1932, with no impairment from war service ---- \$104,277,000
Emergency officers' compensation — reduction (payment according to rank only)----- 7,000,000
Bonus loans, under Act of 1931---- 100,000,000
Disability compensation (28 per cent of all awards, not in fact "service-connected" or less than 20 per cent "disabled") — reduction---- 125,000,000
Administration, hospital, medical and domiciliary service (75 per cent for non-service-connected cases)----- 82,000,000
Spanish War pensions — reduction. 100,000,000

Total----- \$518,277,000

"It could have been done. It could still be done for next year's budget. Yet we may be certain that the plum-gatherers will not give up 518 millions this year or any other year without long and

renewed battle. The odds are all against the immediate success of any such attempt at equitable economy; for they are the odds of confidence bred from power, success, and experience in getting what you want from Congress if only you beat the drum, use the telegraph wires, and convince your representative that you know very exactly what you expect, and that you always carry your objective."

Is it not time that the citizens in the average American community understand such a situation and realize in a measure that they have the power to remedy such a condition by following the same tactics used by the persons who "get themselves put onto the pension lists" simply through the exercise of pressure on the voting representative or congressman. The telegraph wires are open to the average American community to voice public opinion on any question concerning so many persons as this question does. Thousands of worthy families have lost their homes and their means of livelihood during the past few years, many through inability to pay the exorbitant taxes imposed upon the public in one form or another, by those in high places who have not the ability nor the will to limit the ever-increasing demands upon the national treasury.

How many of the citizens in your community know the amount of taxes collected by your state government on specific items, viz., the automobile, trucks, cigarettes, farm lands, city or village property? How many of them know what is done with the money after it flows into the state treasury? Why don't they know, when it is to their benefit to know? How many know how much it costs to become an American citizen? How many of them know who pays transportation for the thousands of aliens who are returning to their countries during this time of stress, probably to return when prosperity returns? How many of your local citizens know how much modern conveniences cost the citizens of the community, at present schedule, on some other basis? There are communities of a few hundred inhabitants where the tax payers are meeting deficits of thousands of dollars created by inefficient management of municipally owned public service plants. There

Not a Year Book — But a Book for the Years

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Professor of the Theory of Preaching, Boston University School of Theology

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October 1st—"Seeing the Invisible," by *Harold Cooke Phillips*.

November 1st—"When Christ Passes By," by *Walter Russell Bowie*.

December 1st—"The University of Experience," by *Lynn Harold Hough*.

Volumes to be published later by

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are other communities where the communities are entirely tax free, because the revenue from the well managed public service plants meets all demands of the community. Why not encourage the Men's Clubs to interest themselves in the study of problems of this kind, so they can vote as public interest demands.

Many of our so-called public projects, utilities included, have become public handicaps and

nuisances, mainly because the average American business and professional man has been too busy earning an honest livelihood to interest himself in the institutions which he is called upon to support through tax or payment of service charge. Every community has it within its power to "clean house" and set its places of government and service in order, so the revenue demanded will not be as a yoke upon the community.

Book Reviews

THE REV. I. J. SWANSON, D.D.

Practical Church School Music, by Reginald L. McAll, Past-President National Asso. of Organists, Director of Music in the Church of the Covenant, New York City. 237 pp. Abingdon Press. \$2.00. A splendid pioneer work for those guiding the worship of the young. This book will be desired by those who appreciate the best in Church Music for it considers teaching and singing, tonal quality and clearness of diction, the playing of church music, the leaders' part by way of his own knowledge as well as his teaching function, and specific constructive programs aimed at improving this phase of worship. The book is divided into six complete parts. I. Processes in Teaching a Group to Speak and Sing; II. Background of Teaching Processes for the Leader; III. Interpretation of Tunes Through Piano Leadership; IV. Materials Used in Worship Music; V. Qualifications and Training for Worship Leadership; VI. Planning for Better Music in Church School Worship. A comprehensive and able review of the four essentials leading to worthy music in worship. A valuable book for every pastor.

Word Pictures in the N.T., by Archibald Thomas Robertson, D.D., LL.D. Volume 5: The Fourth Gospel and The Epistle to the Hebrews. Ray Long & Richard R. Smith, Inc. 451 pp. \$3.50. The present volume follows the general plan of treatment found in the previous volumes of the Series. Robertson holds that the Beloved Disciple is the author of the Gospel which bears his name. He characterizes this Gospel as "supreme in its height and depth and reach of thought." He discusses the unsettled problems of The Epistle to the Hebrews; and adds "the book takes high rank for the intellectual grasp, spiritual power, and masterful portrayal of Christ as High Priest." But the outstanding value of this volume is its verse by verse comments. They light up brilliantly the meaning and significance of both words and phrases, and reveal the thought behind them in all its spiritual and practical implications. No minister can afford to be without the volumes of this series. They are masterpieces both of scholarship and of religious insight.

Paul, the Sower, A Study of the Purpose and Meaning of the Epistle to the Romans, by Allen R. Brown. Revell. 132 pp. \$1.25. A series of lectures delivered at the Midweek meeting of the Religious Society of Friends, N.Y.C. He is an attorney-at-law in active practice in N.Y.C., and a contributor to several high-class journals. He maintains that though Paul was a lawyer, his treatment of the relationship between the Law and the Gospel, in his Epistle to the Romans, is not legalistic, but is an interpretation, in the light of his own mystical experience, of the great problem of how to overcome sin through the acceptance of the redemptive grace of Christ. The religion of Christ has power, Mr. Brown shows "to lift the individual up to the plane of consciousness indicated by the Christ Spirit. Paul's aim, he continues, was not the ease of the human race but its proper functioning. He was primarily interested in a "new creature" rather than in "social betterment." While Paul was influenced by his Rabbinical training and by Greek culture neither of these quite explain him; his religion does—and his religion came through an experience of Christ. The heart of the Epistle, Mr. Brown declares, is the fact of sin, and the way out through a relationship with Christ—a relationship which is personal and concrete; it is blood kinship; it results in an integration with the purpose of God; and links one up with the ineffable energy of the Cosmos. This book is written from an original viewpoint. The treatment is untheological, fresh, and vital.

Ten Burning Questions, by W. B. Riley, D.D. First Baptist Church, Minneapolis. Revell. 200 pp. \$1.50. These sermons deal with questions of special interest to students, many of whom, from the State University and other institutions of learning in Minneapolis, heard them, together with a large representation of the general public. Dr. Riley's church seats over 2600; it is usually well-filled for these special addresses. Dr. Riley is an influential and aggressive Fundamentalist. He is an able thinker and a powerful speaker. The ten questions he discussed are: Is the Bible

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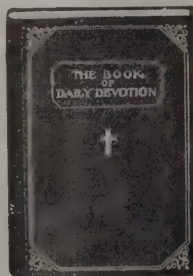
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The Ceaseless Circle, A Series of Sermon Lectures Concerning a Certain Cyclic Tendency Strikingly Evident in the Course of Human Events and Throughout the Universe in General, by John Luke Gehman, D.D., Pastor, First Presbyterian Church, Independence, Kas. Revell. 157 pp. \$1.50. Each of the six sermons in this book deals with some aspect of the general theme — The Ceaseless Circle in Everyday Life, The Ceaseless Circle in History, etc. While the main texts are from Ecclesiastes, corroborative texts are added from other Bible books. The sermons are popular in style, abound in apt quotations, are well illustrated from life, have "the human touch," and deal with striking themes.

Our Attitude to Self, by W. Mackintosh Mackay, D.D., author of "The Men Whom Jesus Made," etc. Ray Long & Richard R. Smith, Inc. 251 pp. \$2.00. Dr. Mackay describes the sixteen sermons in this volume as "an attempt to set down in a simple and practical form what the Bible and especially the teaching of Christ has to say on the subject of Self." He found this field of inquiry "especially rich" — so will the readers of these sermons. Dr. Mackay is a masterly preacher; he has an unusual gift for seeing, by the light of Scripture and experience, "what is in man." A helpful and attractive series of sermons, especially for young men and women.

Confident Faith, by Samuel M. Shoemaker, Jr., Rector of Calvary Church, New York City. Revell. 190 pp. \$1.50. The author is recognized as one of New York City's outstanding preachers, especially on themes relating to the inner life. He revived Calvary church when it was accounted moribund, and has made it a living and powerful church. He is well-known for his emphasis on the "second-birth" and on the experience of "joy and peace in believing, which is part of the birth-right of those who love and serve the Lord Jesus Christ." The sermons are clear in thought, show breadth of experience and outlook, and radiate messages of confidence and faith.

Souls Aflame, by Joseph M. Dawson, D.D., Pastor, First Baptist Church, Waco, Texas. Revell. 143 pp. \$1.50. These evangelistic addresses, flaming with Pentecostal fire, were preached in the Baylor University pulpit, and were heard by the general public, as well as by students and members of the faculty. The themes are all taken from the Scriptural symbolism of fire as expressive of various aspects of religion. Dr. Dawson's preaching is typical of the Southern evangelistic

pulpit, at its best; it is Scriptural, forceful, fervent, eloquent, and urgent. He has read widely and used effectively the results of his reading. His illustrations from his own observation and experiences are telling.

Forces of Destiny and Other Addresses, by Marshall Wingfield, A Minister of the Disciples. Christ. Revell. 220 pp. \$2.00. Eighteen able and eloquent addresses on various themes — historical, racial, religious, etc., by a prominent Southern preacher. He is a student of history, and of our own times; and he is an interpreter of modern trends in thought and life. In addition to the addresses which give its title to the book, are other notable lectures, such as, Jewish Contributions to America, International Relations — The Old South, The Strength of a Nation, The Credentials of Christianity, The Essentials of Christianity, and The Poet and the Pragmatist.

Pilate's Wife and Other Addresses, by Francis E. Oliver, D.D. Revell. 160 pp. \$1.50. Eleven addresses by a widely known American evangelist who has conducted many successful campaigns in England and New Zealand, as well as in the United States. Three of the sermons are on Pilate's Perplexity; three on Pilate's Wife; one on Pilate's Defence; one on Christ before Herod; one, on Things We Must Stick To; one on Are Evolutionists Mentally Competent? and the eleventh, on Creation or Evolution? Dr. Oliver is an ultra-Fundamentalist. His evangelistic messages are convincing and powerful. Science, however, is not his field.

The Christ We Love, by L. S. Hoffman, B.D. Pastor the Central and Lansdale Schwenkfelder churches, Lansdale, Pa. Revell. 224 pp. \$2.00. A thoughtful and moving presentation, by a working pastor, of the Christ we love — the Christ whose Divine personality, love, and redemptive power remain unchanged amid the changing views of theologians and scientists; the Christ whose "Saviourship" of the whole man proves His power to all who believe in and on Him. This is unusually good preaching — intelligent, constructive, and winning.

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Church Night

THE REV. SHIRLEY SWETNAM STILL

July 20, 1932.

Dear Editor —

I cannot refrain any longer from writing my appreciation of the programs for "Church Night" which have been running in "The Expositor." I have used them during the past year, and my attendance prayer meeting has just about doubled, due largely, I believe, to the varied program based upon the articles. I trust they will be continued. I have been a subscriber to "The Expositor" since 1914.

Very sincerely yours,

Walter Lowry Ritter, Ph.D.,

521 1/2 Harriet Street, Pittsburgh, Penna.

(Fourth Presbyterian Church)

I. LABOR DAY CELEBRATION

Decorate with flags and flowers.

Open the meeting by reading, without announcement, one stanza of James Russell Lowell's poem, "The Heritage."

"What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee."

A prayer, thanking God for work and for strength to perform it.

Song: "Oh Master-Workman of the Race."

Bible Lessons, read by two people:

1. Gen. 3:19.
2. 2 Tim. 2:15.

Song: "To the Work."

Reading, Longfellow's "The Village Blacksmith:"

"Under a spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.
His hair is thick and black and long,
His face is like the tan;
His brow is wet with honest sweat —
He earns whate'er he can
And looks the whole world in the face
For he owes not any man.

Toiling, rejoicing, sorrowing.
Onward through life he goes;
Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done
Has earned a night's repose."

Talk: Work —

I. Thank God for work.

1. Work is necessary. The world of men could not exist without it.
2. Work is dignified. We feel contempt for the wilfully idle.
3. Work is a privilege. Think how aimless life would be without it.

II. Work for God.

1. He has called us to it, "Son, go work today in my vineyard."

2. God's work is happy work.

3. God's work has a great reward.

4. Nobody need be without a job for Him.

Song: "Bringing in the Sheaves."

Benediction.

Recessional Music: "Work, for the Night is Coming."

* * *

II. THE SCHOOL OF LIFE

Begin with a special song, "Teach Me Thy Will, O Lord."

A Bible lesson from the great teacher, Mark 2-9 and Mark 4:14-20.

Congregational Song: "Wonderful Words of Life Prayer."

Talk: "How Life is Like a School."

1. We all realize that we are all pupils, learning.
2. We have a teacher, the Lord Jesus.
3. Some of our lessons are hard to learn.
4. There are some pupils in the school who try to disobey the rules, and fail to receive instruction.
5. The good pupils are rewarded. Close by reading Matt. 7:24-27.

Song: "A Charge to Keep I Have."

Reading: "O World Thou Choosest Not the Better Part," by Prof. Santayana, of Harvard

Oh world, thou choosest not the better part,
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world and had no chart
Save one that Faith deciphered in the skies;
To trust the soul's invisible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across the void of mystery and dread.
Bid then the tender light of Faith to shine
By which alone the mortal heart is led
Into the thinking of the thought divine."

Quartette: "I Know My Heavenly Father Knows."

Talk: "What Lessons Do We Learn in Life's School?"

1. We have to learn patience.
2. We must needs learn self-control.
3. We are compelled to learn self-reliance.
4. We have been forced to learn to trust God.
5. We have to learn hope.

Song: "Higher Ground."

Benediction.

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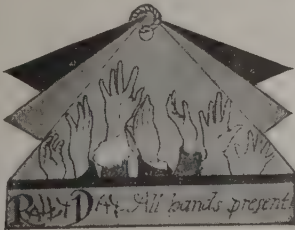
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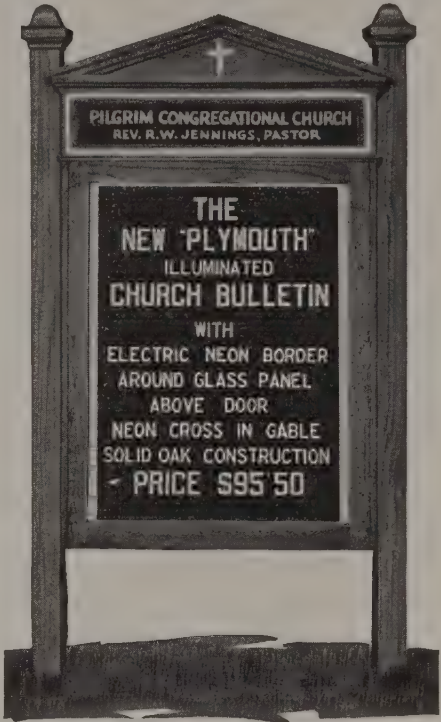
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1. Moses intercedes for the Israelites. Tell story found in Ex. 32.
2. Daniel intercedes for his people. Story found in Da. 9.
3. Jesus intercedes for Peter. Story found in Luke 22:31, 32.

A prayer of intercession in behalf of the people in sickness or sorrow.

Song: "Will There Be Any Stars in My Crown?"

Bible Reading: Solomon's intercession for Israel, 2 Chron. 6:24-31.

A prayer of intercession for those in temptation and sin.

Talk: "Intercession"

Intro. Define intercession.

1. Why we need to intercede.
2. How to intercede with God for men.
3. When to intercede.

Song: "I'm Praying for You."

Benediction.

* * *

IV DARKNESS

If the evenings are sufficiently warm, let this meeting be held out-of-doors in the dark. Otherwise, let it be held by candle-light in the regular

prayer-meeting auditorium. The songs are ranged so that they are but single stanzas which people can sing from memory.

Song: "Holy, Holy, Holy," third stanza only
Scripture Reading — from memory, of course: Gen. 1:1-5.

The story of the longest night, Ex. 10:21-26. Told by a young man.

Darkness at mid-day. Told by a young woman. Matt. 27:45-50.

Song: "Abide With Me," first or first and last stanzas.

Talk: The value of darkness.

1. To rest tired eyes.
2. To make quiet and rest possible for the weary.

Song: "Nearer, My God to Thee," second stanza

Talk: Spiritual darkness.

1. Deeper than natural darkness. Wholly sad.
2. Still exists in vast areas.
3. Christ can dispel spiritual darkness through us.

Song: "There'll Be No Dark Valley When Jesus Comes."

Prayer.

Quartette: "No Night There."

Benediction.

Recessional: "Brighten the Corner Where You Are."

The Bulletin Board

Much of the most useful work, and many of the most useful men the world has known have been linked with physical weakness.

Winning, even by a small margin, is the goal of man; Christ always had time to stop and lend a helping hand.

Prayer is the lubricator in the machinery of life.

Attune your heart to the beautiful in life about you; God created the earth and the fulness thereof. It is not necessary for us to build a tower of Babel to reach God.

A man whose conscience is dead is nothing more than a *shroud*, tolerated for a time among living men.

Humility has not been in fashion for many a year; let's develop a case and start a new disease.

Those who try to turn night into day make about as much success of their lives as an apple tree would trying to bring forth fruit in the winter season.

Do not look forward to the time when hunger no longer drives you to work.

It is only by activity that men can hope to be happy.

Man needs the feeling that he deserves a place in the sun, that he is needed.

The highest reward for human service is on the mental side, the approval of conscience.

Our day of spiritual power lies in tomorrow, not in yesterday. Use it.

The human race will survive to the degree of its spiritual development.

God cannot be omitted from the program of human progress.

The Church speaks a message to this age, as well as she spoke to past ages.

Trying to live without the message of Christ is like trying to make bread without leaven.

Anybody can work with the *wrecking* crew; it takes skill and consecration to build.

The Church is not merely an organization; it has power of growth within itself.

Your radio battery has to be recharged; contact with Christ will recharge the battery of your soul.

Religion is a way of life, leading to God. To kill it is impossible.

Men who surrender to the Resurrected Jesus have His Resurrection power.

The "Merciful" are those who have learned to forgive.

Christ exalted the virtues which make for peaceful living together.

Can you gaze upon Christ and remain completely placent?

If men are capable of rising to the challenge of Christ, there will be no question of immortality.

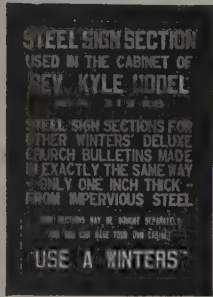
Jesus condemned those who lived by the law instead of the spirit.

The cure for stealing is found in *giving*.

The Church is far from right because the people in it are not right.

Family life is organized on the basis of Love, not justice. Why not national or community life

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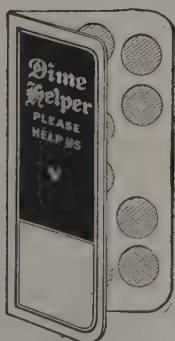
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Symphony

(Continued from page 1050)

wrings out its awful impotence! To think that you, my Life, would leave me comfortless with an unfinished symphony, its harmonies like tangled threads unyielding to my touch. Ah, do not leave me thus!

THE PRESENCE. (*Retreating.*) Man! Find solace in your melodies for I must go.

THE MAN. (*With anxiety.*) Life!

THE PRESENCE. Farewell! (*She disappears.*)

THE MAN. (*With a restraining gesture.*) Life! Life! Do not desert me in this dark eclipse. Has all my faithfulness no more reward than that I stand defeated now, unable to continue what has been begun? Shall I no longer lift a stylus to a page — no longer give release to talent and to knowledge gleaned from my experiences? The lamp grows dim! Shall utter darkness follow the farewell of Life? (*A light suddenly marks a white figure at left. The Man turns. The Intruder looks at him tenderly.*)

INTRUDER. Man, do not be afraid.

THE MAN. Who are you? From where have you come?

INTRUDER. I am an Intruder. When Life departs, I enter in.

THE MAN. (*Grimly.*) Then you are — Death?

INTRUDER. My name is of no consequence. Know only that I am your friend, as I am friend to all who have dealt gently with my comrade Life.

THE MAN. (*Impassioned.*) Then grant me one boon!

INTRUDER. Say on.

THE MAN. Give me the strength to finish what my Life began — the end unto my symphony!

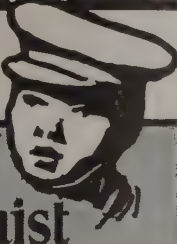
INTRUDER. Life has taken that task to other hands.

THE MAN. And robs me of my chief delight! The mockery of Life!

INTRUDER. Listen, Man! (*Distant strains of an organ are heard, faint and pastoral.*)

THE MAN. (*Not hearing.*) Life's mock-

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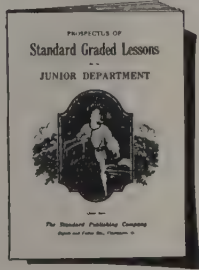
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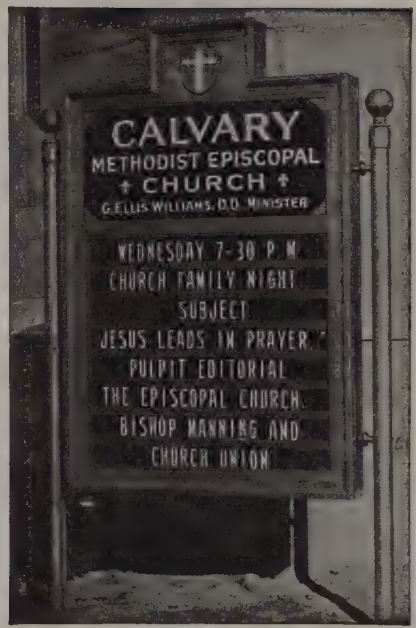
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ery! (*Then the sound suddenly awakens him.*) What sound is that? It falls about me like a benediction!

INTRUDER. Listen!

THE MAN. Like a benediction bidding me to peace! (*He listens.*) I know it now! Sonorous and majestic, chord upon chord! It is the prelude to my symphony! In it I hear the guiding hand of my companion Life who with me marked the notes thereto year after year.

INTRUDER. Deep lyric melodies, O Man, are these which you have written in your worldly sojourn and now at last grown audible! You hear it now played to the pilgrims coming after you upon Life's path. What do you think of it?

THE MAN. My soul rejoices! In the strains I hear the labor, joy, and genius of the past! (*He listens.*) But —

INTRUDER. What would you say?

THE MAN. I feel that I could write a mightier symphony now, since what is past has given me acquaintance with the mystic keys and secret harmonies. I feel that I could lift the strains unto a stater-tier plane! What has come over me? (*He suddenly straightens and appears younger and renewed in spirit.*) I feel that now at last I would no more complete what is begun, but rather write a new, a grander, more sublime, and mightier symphony — it throbs and beats within my waking soul! Ah, for my old companion Life to guide me in this newer work!

INTRUDER. (*Extending a scroll.*) Here, Man.

THE MAN. (*Taking it.*) Why, what is this? (*He unrolls the scroll.*) A manuscript with fresh-drawn stiffs!

INTRUDER. And here a stylus. Never used before.

THE MAN. You do not mean that I may write again?

INTRUDER. Yes, Man, you may now give expression to your nobler melodies which Life has left unchallenged in your soul.

THE MAN. To dream and to create! To raise the strains of what I hear within my heart! To give release to melodies divine! Exotic melodies that stir and sweep! That were to live!

INTRUDER. Sit here and let me guide your hand.

THE MAN. Yes, that I will! Come guide my hand that I may write a master symphony at last! (*He takes his place at the table and as the Intruder places the stylus into his hand, the curtain falls.*)



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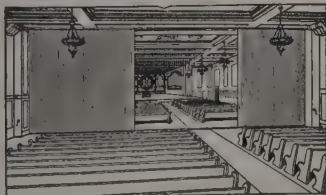
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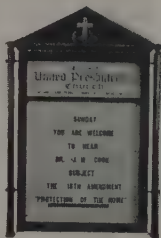
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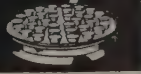
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